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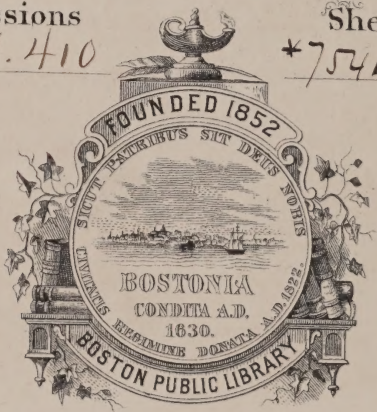


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AN

# IMPARTIAL HISTORY

OF

## PROCEEDINGS OF THE CHURCH AND PEOPLE OF GOSHEN, (MASS.)

IN THE

DISMISSION OF THEIR MINISTER, AND IN THE SETTLING OF ANOTHER;

CONTAINING

## Facts and Documents

From some time in the year 1816, till towards the close of the year 1821:

WITH AN

## APPENDIX;

BEING A BRIEF ILLUSTRATION OF CERTAIN SENTIMENTS EXHIBITED IN THE PRECEDING HISTORY.

BY SAMUEL WHITMAN, A. M.
And lately Pastor of said Church.

"He that doeth truth cometh to the light." . . . . John iii. 21.
"Charity—rejoiceth in the truth." . . . . . 1 Cor. xiii. 6.
"They gnashed on him with their teeth—And stoned him—And he—cried with a loud voice, Lord, lay not this sin to their charge." . . . . . Acts vii. 54, 58, 60.
"The head of Christ is God." . . . . . 1 Cor. xi. 3.

BOSTON:

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# PREFACE.

It is the object of the Author of this History, to inform the publick concerning certain things, which for some time have lain in obscurity; to bring to view, doings which originated in a DARK CORNER;—and to exhibit matter, which, it is believed, will enlighten many in this vicinity, and, more or less, in distant parts of the country. But as some APPROVE the condemnation of my sentiments, and JUSTIFY, in the main, the doings pertaining to my dismission;—this, perhaps, may account for their wishing that what is now offered to public notice, may be suppressed—lest it *make a breeze.**

In the perusal of these pages, the reader will perceive the Ground of the Persecution which I have long endured. He will see, also, my opinion on points of Church Discipline and Theology,—especially concerning our Saviour the Lord Jesus Christ.

It will be evident, if the Author had lived in the year 1553, he might have escaped condemnation. Servetus, according to Beza, said: Ego Christum Dei eterni filium esse fateor. He was exhorted to acknowledge Christ, not only to be the Son of the eternal God, but to be the *eternal Son* of God. By acknowledging this, he might have saved his life; which, refusing to do, he was burnt to death. When he was burning, he cried out: Jesu Fili Dei eterni, miserere mei: that is, Jesus, thou Son of the eternal God, have mercy on me. In that day I could have saved my life; for I can most readily and cordially say: Jesu, Fili eterne Dei, miserere mei: That is, Jesus, thou eternal Son of God, have mercy on me.

By many learned divines in our day, the doctrine of the Eternal Sonship is denied. Some who stand high on the list of *Trinitarian divines*, as well as Unitarians, strenuously deny it. Doctor Emmons, Professor Stuart, and many others, view the doctrine of eternal generation, entirely inconsistent with the revelation which God has given of his Son Jesus. What then would have been their fate in former days? They must have died, but I should have lived: But now, I must die, and they live. In their extensive usefulness, however, I greatly rejoice. But why must I suffer for a sentiment, which, in the days of Luther and Calvin, was as popular, as it *now* is unpopular?

The general sentiment of the present day, in this section of the country, is not, that Christ is the Son of God, but that he is God himself. In this, Trinitarians and Unitarians are *not* agreed. How near my sentiment agrees with the Bible on this point, the reader will judge. I wish, however, that he would inquire with himself before he condemns the sentiment exhibited in this work; that if Christ be the eternal God, who then is the eternal God's Father? for it is evident, that Christ had a Father. If you say that he had not a Father only as to his human nature, I reply: You allow that he had two natures, Divine and human; and do you believe that his Divine nature is the Father of his human? Is then the Father and the Son identically ONE?—We cannot have too exalted and adoring thoughts of Christ; nevertheless, we ought not to treat the subject in such a manner as to "belittle," or annihilate the Father of our Lord Jesus Christ.

* "Omnis enim mala agens, odit lucem; et non venit ad lucem, ut non arguanter opera ejus."

The reader will find, that what is Orthodoxy in one age, is Heresy in another—and vice versa. A majority constitutes orthodoxy—a minority heresy. Hence, in view of the Pope and his Clergy, all Protestants or Dissenters from the church of Rome are heretics. Not only have christians been persecuted by the heathen and by the church of Rome, but they have persecuted one another.* Its forms are various—by burning—by the tongue—and by the pen. A new mode has been instituted—it commenced its operation in the year 1817, with this inscription—not in Hebrew, Greek, and Latin, but in plain English, that he may run that readeth it:—*He has swerved—You have reason to be alarmed—We still fear—He is by no means to be justified—He seems to be imprudent.* But then to soften the persecuting inscription, it is said with a low voice, *We have no jurisdiction—it is an opinion only.*

If any man wish to destroy the reputation and usefulness of his neighbour, let him give him an odious name: It must be a name, however, which is far from having any shadow of truth: For the character of a man is not injured by reporting of him what he owns to be true. A Deist is willing to be called a Deist. The same may be said of a Unitarian or Trinitarian. But to report of a man what is not true, or to say he is what he is not, is a slander. This was the method which the Jews took to destroy the character of Jeremiah. "Come," they say, "let us smite him with the tongue, and let us not give heed to any of his words."

Had Jeremiah been a false prophet he would not have been defamed. But now, saith he, "all my familiars watch for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me," saith the prophet, "as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, for they shall not prosper: their everlasting confusion shall never be forgotten. Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hands of evil men." The violent dealings of persecutors shall come down upon their own pates.

The Author of this history is greatly afflicted by means of certain events which originated in slander. Offences must needs come, but wo to him by whom they come! The government of God is beautiful, and all *his* indignation is just. David said concerning Shemei, "Let him alone, and let him curse, for the Lord hath bidden him." Shemei was the Lord's sword: This, however, did not diminish the criminality of Shemei. A divine permission or decree, alters not the virtue or the vice of the actions of moral agents.

*Goshen, Jan.* 1823.

* Chillingsworth says, "I plainly see with my own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a convent of fathers of one age against a convent of fathers of another age, the church of one age against the church of another age."

# FACTS, DOCUMENTS, THEOLOGY.

IN the month of February, 1816, there were some appearances of an awakening, or revival of religion in this place. The joy and gladness of heart excited by the prospect were such as I can hardly express. But as there were certain irregularities and unchristian conduct in some of the members of the church, on account of which, my eyes ran down with tears—I most ardently desired a reformation. I wished, therefore, to have something done in way of discipline: to this end, I conversed with certain individuals, but it had no good effect. The state of things being thus, I was induced to preach plainly on the subject of Church Discipline; for I thought, should some be awakened, converted, and united to Christ, they would wish to unite themselves to the visible church. I was anxious, therefore, that should there be any wheat to gather in, the floor might be cleansed on which it might be laid. This, I mentioned, as a reason for my preaching as I did, referring to what was said by John the Baptist, in the beginning of his preaching. "And now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down and cast into the fire. I, indeed, baptize you with water unto repentance: but he that cometh after me—shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor—but he will burn up the chaff with unquenchable fire." It was, in my opinion, of great importance that Christ's floor be purged; was led, therefore, to make a public expression of my mind on the subject.

The sermon, to which the attention of the reader is called, is as follows:—

1 Corinthians, v. 6, 7, 8.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Even the Corinthian church did not, in some things, do as they ought to have done. They, in effect, gloried in their irregularities. But their glorying was not good. They did not consider that a little leaven leaveneth the whole lump. If this little leaven be not stayed in its operation, it may ruin many, if not the whole society. "Set yourselves, therefore," says Dr. Doddridge, "with a resolution and diligence like that which the Jews show in all their dwellings, when the annual feast of the passover is approaching, *to purge out the old leaven:* to search for it, as it were, with lighted candles, wherever you suspect any of it to lurk unobserved, that ye may indeed be entirely a new mass; as ye are by your christian profession unleavened, let there be no mixture of any thing inconsistent with the simplicity and unity which the Gospel teaches."

You will now please to attend to the following remarks:—The Lord's supper, of which the passover of old was a type, ought not to be celebrated otherwise than with unleavened bread, that is, with sincerity and truth.—If then, there be any old leaven in this church, it must, in the first place, be purged out: for a little leaven leaveneth the whole lump. This leaven, therefore, being known by the church to be in the midst of them, if suffered to remain, exposes them, as a body, to be infected and polluted by it.

I shall endeavour to illustrate the subject, by showing how important it is that a little leaven in a church be purged out.

1. If the church be polluted with the old leaven, and they suffer it to remain, Christ will manifest his anger by withholding the influences of his Holy Spirit:—[their retaining the leaven, is as if there were an Achan in the camp.] Christ being withdrawn, his real disciples must be filled with sorrow and grief. Find-

ing themselves in such a situation, it would, we should think, awaken all their energies immediately to do the things which Christ requires of them.

If they retain the old leaven, God will say unto them, "Who hath required this at your hand, to tread my courts? Bring no more vain oblation—And when ye spread forth your hands, I will hide my face from you; yea, when ye make many prayers, I will not hear. Wash you, make ye clean."

2. The celebrating the Lord's Supper while the old leaven of malice remains, exposes the church to a curse from him who is Lord of all.

The children of Israel were commanded to observe the feast of *unleavened bread.* And as the eating of leavened bread at those feasts was expressly prohibited, the soul that eat was to be cut off from the congregation of Israel. And by keeping the feast with leavened bread in their houses, the christian church are exposed, in like manner, to a curse from God. Impenitent sinners are exposed to endless curses. And even the saints, if they eat and drink unworthily, are exposed to temporal calamity. "For this cause," said Paul to the Corinthian church, "many are weak and sickly among you, and many sleep." And such a church are exposed to a curse like that of Laodicea. —Without repentance God will turn away from them; unless a reformation prevent, Christ will spue them out of his mouth.

3. If the Lord's Supper be celebrated with leavened bread, the professed members of the body of Christ will lose all the benefit of the celebration.

There are many things which may be called leavened bread. The feast is kept in an improper manner, when the members sitting down together have hard thoughts of one another. Wo to him who has given just occasion for offence! And wo to the church if they justify the occasion. This being the case, the body is polluted, and the members will not be benefitted by the ordinance. And how odious to the men of the world must they appear, who distinguish themselves from the rest of the world, only while they are eating and drinking, professedly, with Christ at his table.

*Improvement by examination, and exhortation.*

1. Suffer me to call your serious attention to the subject:—let each one inquire of himself what his conduct has been, particularly with respect to the members of the same body—Have not the feelings and

conduct of some of you been cruel and unjust? Have not some given occasion for your brethren to have unfavourable thoughts of you? Have you loved your neighbour as yourself? Have not some of you been selfish, covetous, avaricious, and cruel? Are there not some individuals whom the body justify in evil conduct?

Professors, who are about to sit down with the King at his table, ought to come with clean hands. Will any therefore dare to come with hands unclean, and bread unhallowed? Are you satisfied with each other? This is important, but not a sufficient reason to set aside the ordinance. But no one ought to come who has made no attempt, and knows he has done nothing to satisfy a brother justly offended. The conduct of the church ought always to be such as that no one shall have any just reason to be dissatisfied with them as a body.

2d Exhortation. The members of this church, both male and female, are exhorted to do what they can, and to use their influence with each other, to stop the mouths of those who reproach the church.—Let every stumbling block be removed.—Let all be careful to do justly, to love mercy, and to walk humbly with God. Yea, be ye holy in all manner of conversation. Be careful to let your light shine before men, &c. Search diligently and see whether you are about to come to the Lord's table with leavened bread. Is the old leaven purged out? Have not some stored up this old leaven, so as to expose the whole body to be leavened? For, a little leaven leaveneth the whole lump. This malignant leaven has a very unhappy effect upon the mind; it operates in such a manner as to take away the strength of the mind. Under the operation of it, the man has no courage. He seems to be more afraid of offending a fellow worm, than of offending his great Creator.

The operation of this leaven is so strange in its effect upon the judgment of men, that a mole hill appears like a mountain; yea, it will make right in one to appear wrong, and wrong in another to appear right. This leaven is a most dangerous thing, because it is full of deadly poison. It will ruin individuals, and overthrow the foundation of every society, where it is allowed to remain and spread its baleful and contaminating influence. This leaven is slow in its operation, but its effect, in the end, is deadly poison. It opens a door for every enemy to come in; it makes room for every evil spirit. It has no eyes to watch the

enemy, it is so intent in its operation to leaven the whole lump. Well then did Paul exhort, "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us." Christ hates the old leaven, and unless we hate it, his blood, shed for the redemption of man, will avail us nothing. Christ is not the Author of eternal life, only to those that obey him. If we would enjoy Christ at his table, or at any other time and place, we must repent, and purge out the old leaven. Christ will not say to those who retain it, "Eat, O friends; drink, yea, drink abundantly, O beloved." Christ will awake the north wind, and call up the south to blow upon his garden, that the spices thereof may flow out. But to be the garden of Christ, we must bear good fruit. Christ says to those who have provoked him by their evil conduct, "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth." If then you would please him, "who hath the sharp sword with two edges," which was drawn against the church in Pergamos, be advised speedily to purge out the old leaven. Some duties may be performed in secret. The purging out of this leaven, however, cannot be done in secret. If then it be ever done, the world will know it.

With this sermon, some of the church were extremely dissatisfied. It was preached on Friday, March 1, 1816, being a preparatory lecture. After the lecture, I stayed to converse with a person said to be under conviction. When I came out, found a number of the brethren near the meeting house, who accosted me, inquiring what I meant by suggesting in my sermon, that there was much leaven in the church?—for they knew nothing of it. I replied that it was the nature of leaven to blind the eyes.

On the tenth day of the aforesaid March, I was requested in writing to call a church meeting; the signers, however, stated no reason why they desired it; and it was utterly unknown to me what their object was, or to what I should call the attention of the church, when they should come together. The meeting, however, was appointed; and we came together accordingly, on the thirteenth of the then present month. The brethren being notified that I had not been informed what was the object of the meeting, one of them replied: the design of the meeting is to inquire of the pastor who are the guilty persons,

meaning the persons expressed in the sermon aforesaid, by a little leaven, &c. I was not willing to inform them;—for I thought it ungenerous, and unchristian, to expose a person in open church meeting, against whom no complaint had been exhibited;—and so the meeting was dissolved.

Not long after this, I was requested, in writing, signed by a majority of the brethren, to ask a dismission, unless I could satisfy the church for what had taken place in consequence of the leaven sermon, so called. At a subsequent meeting, my views and feelings on the subject were stated in a written communication, and left with the brethren. Their complaint and request, together with my answer, are as follows:—

*Goshen, March* 15, 1816.

"Behold how good and pleasant it is for brethren to dwell together in unity!" This, we think, is emphatical when applied to a pastor and his church. Truly it may be said, Behold how good and pleasant it is for a pastor and his church to dwell together in unity! The prophet Isaiah, speaking of the happy days of the church, says, "As a man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." This brings into view, in a clear manner, that when a pastor and church are united, it is like a young man's marrying a virgin; and if they live together in love, the great Head of the church will rejoice over them, and they will rejoice in each other.

After making these preliminary remarks, we would observe, that on Friday, the first instant, being the day appointed for the lecture preparatory to the communion, our Rev. pastor entertained us with a discourse from 1 Corinthians v. 6, 7, 8. After reading a considerably lengthy paraphrase of Dr. Doddridge on the text, he proceeded to state, (as we understood him,) that there was leaven in the church, that it ought to be sought for as with lighted candles, and purged out; that in purging it out, the world must know it, and if not purged out, the whole church would be leavened; that those who neglected to purge it out, were more afraid of man than God, and that if we did not purge it out, we could not look for a blessing from God, but a curse, even the anathema.

After we came out of the meeting-house, the inquiry was, What is it? What does Mr. Whitman know that is of such magnitude that we are ignorant

of? We proposed to go and ask him, and did ask him what he referred to in the discourse with which we had been entertained. He said, if there was nothing, then we had nothing to do. Thus we were left in darkness and doubt respecting the matter of difficulty which lay with so much weight on our pastor's mind.

Things remained in this manner through the communion season; but the week following, we requested our pastor to appoint a church meeting, which he did. We feel that our views in asking for the appointment of this meeting were, that we might gain some information respecting what laid with such wait on our pastor's mind.

At said meeting, our pastor informed us, that he knew not what was the intent of the meeting. We then proceeded to inform him. He told us that we ought to have put whatever we wished to have attended to, in writing, that he might have opportunity to come prepared for trial—that when Christ was here on earth he was inquired of, and that we are told that it was done that they might have to accuse him.

Now if things are so;—If a pastor of a church entertains such feelings towards the members as was set forth in the sermon above referred to:—If the pastor of a church, when the brethren come together for a friendly conference,* says that he ought to have all matters stated in writing, that he might come prepared for trial:—If a pastor of a church, when asked what those things are, that he, in a sermon, termed leaven, and asked with a view to obtain information, so that it might be purged out, should reply, Christ when here on earth was questioned, and we are told, that it was done that they might have to accuse him, which we understand, as meaning that we had nothing in view, but only to entangle him in his talk:—We ask, when things are so, whether it will not be for the best, according to our short-sighted apprehension, to have a separation take place between pastor and church. Therefore, Rev. Sir, we, the undersigners, brethren of the church in this place, would ask, that if things must remain as they are:—If your feelings are, that there is such wickedness in the church that the world must know it, if properly attended to, and at the same time, the church being ignorant of what it is:—If your feelings towards us, are such, as that when we professedly come together

* Here you see that the church meeting is, by the brethen, called a *friendly conference*.

for a friendly conference* in order to obtain light of what is duty for us to do, that you must construe it to arraign you for trial, and that our questions were that we might accuse you!—We ask, if your feelings are such towards us, whether it may not be supposed, that your usefulness here is in a great measure at an end? If that is the case, does not the honour of God, the good of the kingdom of Christ, our peace and happiness, and we ardently hope yours, all call for a separation? But if peace and harmony can be restored, we by no means wish for a separation.

We submit the above to your candid consideration, hoping that you will call us together soon, and have all matters that are depending settled in love and harmony.

REV. SAMUEL WHITMAN.

The following communication, is the reply which I read to the church, in a meeting appointed for the purpose, April 22, 1816.

The sermon which I preached on the last public lecture, (Friday, March 1, 1816,) I found was celebrated by many as much as any sermon I had ever preached: I found, however, about the same time, that there were some very much offended with me on account of what I had said in that sermon. Now, I say, that I composed that sermon, I think, in the fear of God: I am equally conscious, that I delivered it, having the fear of God before my eyes: And my view was to promote the good of the church, and the glory of God. And I never more sincerely hoped and believed that the effect would be good; that it would be a means of purging Christ's floor, and of preparing the way, through the grace of God, of making additions to the languishing, dying church. But my hope was disappointed, and my expectation came to nought. Now, then, if I said any thing which was just ground of offence, I

* Here the church meeting is again styled a friendly conference, in order to learn the path of duty; whereas a church meeting was requested, and without stating what they wished to have done! If a friendly conference had been requested, and the object of the meeting had been stated in the paper which contained the request, things might have taken a very different turn. But instead of a church conference being requested, it was a church meeting; and it seems, that the object of the meeting was to request me to tell, who, in the church, I supposed were guilty of misconduct. Now had I done this agreeably to their request, I should have exposed myself to church censure. Every one, therefore, will readily see that I was wise and prudent, in refusing to comply with their request. Whether they meant to entangle me by their request, let the candid reader judge.

repent of it with all my heart. But if you continue to think that you have good reason to be offended with me, I refer the matter to a council; and if I have done any thing worthy of death, I refuse not to die.

It is true, that I did think, nor do I now think otherwise, that there was leaven in the church, which, if the church should undertake to purge out, the world would know it. But if you think otherwise, being conscious of no such thing, then I am perfectly willing that my judgment should pass as erroneous, and I rest satisfied. But whether you will allow it or not, I must cease preaching, or preach, having first sought the Lord for direction, according to my own judgment, what appears to me to be proper, and when it appears to be proper. If I may not thus conduct, it puts me into a wretched situation; for if, after I have studied a sermon, I may not be the judge whether it will do to preach it, and when it is proper, whom among men shall I consult? For I always consult God, to whom I have free access. What then shall I do? Shall I give up my commission as an ambassador of Christ, or go on preaching, seeking direction ultimately from Christ only? If you wish me to be separated from you, because you think that Christ has no more souls to gather in here under my ministry; I bow to Christ with cordial submission. I hope, under the Captain of our salvation, I have been an instrument of some good since I have been in this place; and if Christ has no more for me to do here, let him send by whom he will send.

There are some statements in your communication which are quite incorrect; which, however, is no strange thing, seeing the memory of man is not sufficient to retain every thing which passes at different times and places. And besides, some of you, being dissatisfied with what was said, would naturally make the ground of dissatisfaction as fair as possible: I do not wonder, therefore, at the incorrectness of certain statements. I believe that much the greater part of you put your hand to that paper without sufficiently considering the matter; some of you not having heard the things referred to in said paper; and others were in a situation not very favourable to deliberation;—I can therefore most cordially forgive you this offence: yea, I forgive all of you. "For, if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

As to one thing in your communication, I think it my duty to make some particular and friendly remarks. You say that I said, "that those who neglected to purge it, (the leaven) out, were more afraid of men than God." In this assertion, you have made a mistake; in the sermon it is not so; you meant right, no doubt, but you have made a mistake; in the sermon it is not so.

And how some of you could, in conscience, sign your names to this, or any thing else in the communication which asserts what I said, is difficult to understand; for, unless I am under a great mistake, they were not present. Still these very persons came forward with their names to a paper, and say, "If this is the case, does not the honour of God, the good of the kingdom of Christ, our peace and happiness, and we ardently hope yours, all call for a separation?" Is not this a hasty proposal? Would you not do well to reconsider it? I think you would. Can you not bear a word of rebuke, when this is one part of a minister's duty? Will you separate your pastor from you, on account of one sermon, and which some of you did not hear, when many of you have heard thousands with approbation? I propose it to your serious consideration whether you are not hasty; whether you ought not to tread back your steps, and calm your minds. If you wish to sustain a fair character in the view of the christian public, before you separate your pastor from you, you must accuse him of some fault, and that fault must be substantiated in view of the public. But I have not been charged with any fault. I have not been proved guilty of any crime. "If thy brother trespass against thee, go and tell him his fault." I queried with you concerning what I thought to be your duty, and as an ambassador of Christ I exhorted you to be faithful. Do you really think that Christ is grieved and angry with me for what I said? Christ heard me and saw my heart. You could not see my heart; and some of you did not hear my words. I ask, then, are you not hasty? Will you not appear better when you come before Christ, having trod back your steps? I ask nothing of you but what will be for your own good.

You say, "if peace and harmony can be restored, we, by no means, wish for a separation." I ask, Who has broken the peace? And by whom is the harmony interrupted? Are you straitened, save in your own bowels? Reform yourselves; and then see if you do not find yourselves in a state of peace and har-

mony. If the fault be on my part, I promise to reform; I never will be guilty of a similar offence by exhorting you to purge out the old leaven, when, in your view, there is none to be purged out. I repent that I fed you with such strong meat, which, it now appears, you were not able to bear. To restore peace, they that have done wrong must reform. "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more; that which I see not, teach thou me; if I have done iniquity, I will do no more."

I hope, in some future period not far distant, we shall be in a situation which will not render it improper for me to address you, as Paul addressed the church of God at Corinth, in his 2d Epistle vii. 8—12. "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For, behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you."

Your minister most cordially,

SAMUEL WHITMAN.

*Goshen, April* 19, 1816.

The undersigners of a communication handed to me April 4, and dated March 15, 1816.

Having made this communication to the church, I was not informed that any dissatisfaction still remained:—or that ever any objection was made to it. I had reason to suppose that their minds were calmed and satisfied. No remarks were made upon it, nothing unfavourable said concerning it. But on the other hand, some of the brethren confessed that they

were hasty, and therefore did wrong in giving their names to the paper expressing disapprobation of the leaven sermon, and querying whether it was not best that a separation shoud take place. One of the brethren, in particular, told me that he did not put his name to that paper until he was applied to a second time, and urged to do it; and that he was sorry he had done it.

The spirit of leavened bread, however, still remained in the church. And when it was thought by some that I preached heresy, it was made use of as an argument to carry a point. And, "Now," said a certain popular female in the church, "we have something to ground an argument upon." And a report was spread abroad that I had gone over to the fashionable religion. This inference was made, as I suppose, from my saying, *that the Son of God is a distinct Being from the Father.* That some of my people were alarmed at my saying this, I was informed by my colleague, on our way to the General Association, which met at Leicester, June, 1816. The Rev. Mr. Kent, a delegate from the General Convention of Vermont, was there; and on his way he passed through Goshen. And it seems, for some reason, for what I cannot tell, he was deeply impressed with the idea that I denied the divinity of our Saviour, the Lord Jesus Christ. On our return from Leicester, I tarried with the Rev. Mr. Porter; and on the Sabbath, June 30, preached for him. Mr. K. came on and preached in Goshen: And conceiving me to be heretical in my sentiments, he preached on the divinity of Christ. And being informed how he preached, and viewing myself pointed at in his sermon, I was induced to turn my attention to the same subject; and the next week, Friday, July 12, being the lecture preparatory to the administration of the Lord's Supper, I preached on those words in 2 Peter ii. 1; and also on the Sabbath next following the lecture, I preached on the same subject. The substance of these sermons, so far as mere sentiment is concerned, I will now bring into view. First, see the text in

2 Peter, ii. 1.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Peter as well as Paul had always been very careful to preach Jesus Christ—to preach him Lord of all. In the preceding chapter he says, "we have not

followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard, when we were with him in the holy mount." Here we see that the Son Jesus Christ received honour and glory from God the Father. The voice came from heaven, and the apostle heard it. Now, it is most evident that Christ the Son, is not God the Father.

The apostle, in the text, predicts, that after his decease false teachers would arise among them, who would bring in damnable heresies. And we learn from the text, that damnable heresy consists in denying the Lord who bought us. If, therefore, we deny the Lord who bought us, we shall bring upon ourselves swift destruction. The Lord is the Son of God, who received from his Father honour and glory when there came such a voice to him from the excellent glory, "This is my beloved Son."—Hence Christ is God's beloved Son. And Christ has bought us with the price of his blood. The blood of Christ is infinitely precious; its worth is equal to the salvation of all the redeemed. Of those to whom it is applied, sin is balanced by it—all guilt is removed by it. Christ by his blood has bought all men. But if we deny the Lord who bought us, we lose all the benefit of the purchase, and bring upon ourselves swift destruction.

We inquire then, what is it for a person to deny the Lord that bought him?—Christ has bought us by dying for us. How criminal then and foolish must we be if we deny him! For if we deny him, he will deny us;—and in the great day of judgment will say to us, Depart from me. To deny Christ, is to deny his being the Son of God: and to deny that Christ is the Son of God, is to deny the Father. It would make God a liar, and it would make Christ a liar. For God calls Christ his Son, and Christ calls God his Father. And the Scripture saith, "He is antichrist that denieth the Father and the Son." Not to confess that Jesus Christ is come in the flesh, is to deny him. The Son of God is come in the flesh; for this purpose he was manifested, that he might destroy the works of the devil. I believe that Jesus Christ was the Son of God, the

only begotten of the Father before he came in the flesh—before he was made of a woman. It is not denying the Lord who bought us, *not to believe* that God the Father came into the world and died for sinners. But not to believe that the Father sent the Son into the world, that we through him might live, is to deny him.

The apostle John says, "God loved us. And in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Then it is added, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Not to confess that Jesus is the Son of God, and that he is come in the flesh, is to deny the Lord who bought us. A person, however, may believe with his understanding, and confess in words every divine truth, and yet be far from salvation. Nevertheless, he cannot be saved, if in any way or manner he denies the Lord who bought him. If we believe in Christ and confess him to be the Son of God speculatively, and yet in practice deny him, we bring upon ourselves swift destruction. Hence, it will avail us nothing to know God, if in works we deny him. It is damnable heresy not to believe that God sent his Christ into the world. A person, however, may believe this speculatively, and yet not be a subject of saving faith, that faith which works by love. Practical heresy is to hear the sayings of Christ and not do them. This is a most dangerous and dreadful heresy. To believe the truth concerning the Father and concerning the Son, and yet not be careful to maintain good works, is not a faith which will save men. If you would flee from destruction, you must believe the truth, and in practice be governed by it. If we do not believe the truth, we shall not do the truth. Still, if we do believe the truth, and yet not do the things which God requires, our faith will not save us.

### *Improvement.*

1. It is evident from the subject that the whole nation of the Jews are at present under the curse. They have denied, and they continue to deny the Lord who bought them; are, therefore, constantly exposed to swift destruction. They are guilty of damnable heresy, for they deny that Christ, whom their

fathers crucified, is the Son of God. Before the birth of the child Jesus, good people among the Jews were looking and waiting for the coming of Christ in the flesh. They were not, however, looking for *God the Father* to be born of a virgin. Simeon was waiting for the Consolation,—and it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

2. Swift destruction is coming, not only upon Jews and Mahomedans, but also upon all deists, of whatever name, or nation.

3. Swift destruction is coming upon all men, whatever their faith may be, if in their *practice* they deny the Lord who bought them.

Having exhibited the substance of the sermon preached at the lecture, we now present in order, the substance of the sermon on the Sabbath, July 14, 1816. See the text, in

EPHESIANS i. 3—13.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love"—&c.

Some of mankind are chosen in Christ before the foundation of the world. And let it be noticed, that it was the Father of Christ who made this choice. And as this choice was made before the foundation of the world; we conclude that Christ, the Son of the Father, had a being when the choice was made: and we conclude also, that Christ the Son is not God the Father, but that Father and Son are two distinct Agents or Beings. This divine choice is the mystery of the will of God, according to his good pleasure, which he purposed in himself.—This *had been* a mystery; but now is made known to us by divine revelation. The Son was always in the bosom of the Father; and without him was not any thing made or decreed. The Son acquiesced in the purpose of his Father concerning the redemption of fallen man—he must therefore leave the heavenly world—be born of a woman—suffer and die the death of the cross. The Father and the Son were so intimately united, that Christ could say, "I and my Father are one." As the salvation of sinners depended upon Christ, he had to purchase the Holy Spirit for their sanctifica-

tion. For none can be saved unless they be born of the Spirit. Sinners were chosen in Christ that they might be holy. Hence the atonement lays a foundation for sinners dead in sin to become holy. For without holiness no man shall see the Lord. God has chosen sinners in Christ, and has been gathering them in Christ, in various parts of the world, from the days of Adam to the present day. And when men are united to Christ as branches to the vine, they become holy, and without blame before him in love. That is, when a person becomes a new creature, and a cordial believer in Christ, his criminality is taken away, and he is prepared to walk in love, and finally, to appear in glory.

*Improvement.*

1. The purpose of God to save men through Christ is founded in his own good pleasure. They are predestinated that they might be holy.

2. It is evident, that in devising and accomplishing the work of redemption, and completing the salvation of the church, there are three persons intimately concerned, viz: The Father, the Son, and the Holy Spirit. No language in the New Testament is more familiar than, The Father, the Son, and the Holy Spirit—Christ, and the God and Father of the Lord Jesus Christ—the Spirit—and the pouring out of the Spirit—and the shedding abroad of the love of God in the heart by the Holy Ghost. That God sent his Son—that Christ is the only Redeemer—and the Holy Spirit the Sanctifier, are important and essential articles of faith. These make a Trinity, and they are three distinct persons in the economy of redemption.

Sabellius taught that there was but one person in the Godhead. In the economy of redemption, I conceive that the Holy Spirit has a distinct office from the Father, but is not a distinct being, for the Holy Spirit is God.* As to the Son of God, I conceive him to be not only a distinct person, but a distinct being from his Father. In a sense, however, they are one. Christ said, "I and my Father are one."—That is, though they two are in a sense *one*, yet they are distinctly *two*. When God said, "Let *us* make man," (us means more than one) he, no doubt, addressed

* God is a spirit, and the Holy Spirit is God. Compare John iv. 24, with Acts v. 3, 4. Eph. iv. 30, the same in the Greek as 1 John v. 7.

his Son, who, in the language of the Bible, was in his bosom. For without him was not any thing made which was made. But to say that every thing was made by the Son, without, or independently of the Father, is to exclude the Father, and to rob God of all his glory. Christ is almighty, or he could not have said, "The hour is coming, in the which, all that are in their graves shall hear his voice, and shall come forth." Yet in the next verse he adds, "I can of mine own self do nothing:" these words have meaning, and the meaning I think is, that the Son without the Father could do nothing.—That is, every thing which is done, is done by the co-operation of the Father and the Son. Hence the Son is not only the same in substance with the Father, but equal in power and glory. Arius was accounted a heretic, because he denied that the Son was of the same substance with the Father. The Son is not the Father; but he is "the brightness of God's glory, and the express image of his person," that is, of his substance. I believe therefore in the divinity of Christ as firmly as I believe in the being of the one only living and true God.

3. We see that the doctrine of Socinus is not according to Scripture. For he asserted that Christ was a mere man, and had no existence before Mary.

4. We see the benevolence of the Father in the gift of his Son, and the benevolence of the Son, in leaving, for a time, all the riches and glory of the heavenly world, that he might be placed in a situation to do what was assigned him in the covenant of redemption. That Christ, as Mediator, might perform the work of redemption, the Father delivered all things into his hands. Jesus, therefore, is not only the Head of the church, but Head over all things thereunto.—Christ, therefore, will in no wise cast out any who come unto him.

Jesus, the great Head of the church, possesses all power and all authority:—The church therefore is safe. Not one of this body, the true church, shall ever be lost. Not to believe this, is to make Christ a liar.

5. If you would know the true character of Christ, "Search the Scriptures." The Bible, especially the New Testament, is, generally speaking, easy to be understood. Some passages of Scripture, however, are much easier to be understood than some others.—Let us then make such a use of plain scripture, as shall help us to an exposition of that which is obscure. There is no contradiction between one scripture doc-

trine and another : They are all in perfect harmony. God sometimes means God's Christ; for God, that is, Christ, was manifest in the flesh. Or, God the Father was manifest by the coming of the Son of God in the flesh. For it was not God the Father, but the Son of the Father, who was made flesh and died upon the cross. —The Word was made flesh.—The Son of God is come in the flesh. He who died upon the cross was acknowledged to be the Son of God. "Now when the centurion and others saw what was done, they feared greatly, saying, truly this was the Son of God."

Some seem to think that the Son is the same as the Father, not only the same in substance and essence, but identically the same Divine Being, the same Divine Agent. But it was the Son, not the Father, who exclaimed, when expiring upon the cross: "My God, my God, why hast thou forsaken me?"

I grant that the Son of God had two distinct natures, Divine and human; but these two natures made but one *person*.—The Father never had but one nature, and this one is a pure, infinite, eternal, Spirit; a Spirit which no man hath seen or can see. The Son therefore is a distinct Being from the Father, for he is in the bosom of the Father, and this is he whom Stephen saw "standing on the right hand of God."

Jesus, at a certain time, said to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" From this, some infer, that Christ was the Father. But what he required Philip to believe was, that he was in the Father, and the Father in him. Now if you believe what Jesus required Philip to believe; you are not to blame for not believing the identity of the Father, and the Son.

Perhaps some will inquire, How can these things be, unless the Father and the Son are one, and the same Being? "Great is the mystery of godliness; God was manifest in the flesh"—God in this place means Christ the Son of God, because what follows can apply to no one else. Was it not Christ who was seen of angels,—preached unto the Gentiles, &c.?

6. They are highly honoured indeed who are invited to sit down at the table of this great King, the Lord Jesus Christ the Son of the Blessed.

Having exhibited Jesus Christ in the foregoing sermons, in some sense, differently from what I had done for years past; some of the people thought

me to be heretical in my sentiments. They thought, that, to use the common phrase, I denied the proper Deity of Jesus Christ. *The proper Deity of Jesus Christ*, is, in the present day, and in this section of the country, very popular language. And if I understand those who seem to be very fond of the phrase, I am not certain but that I *ought* to deny the sentiment. They mean, I conclude, that Christ is identically the same with the Father, and that the Son of God, merely as a Son, had no other nature than what is expressed by "the seed of David according to the flesh."—But more of this in another place.

About the middle of July, 1816, one of the brethren made me a visit—appeared dissatisfied with my expressions concerning Jesus Christ; and thought, to use his own words, that I *belittled* him:—Because I had said, that he, who was on the right hand, was not the same as he, at whose right hand he sat. With reference to this expression he replied: "I have my *thinks*;" intimating that he conceived me to be heretical. This was the construction which I put upon his words. He, however, in this visit, wished me to preach on the subject, and be full and explicit in expressing my sentiments concerning Jesus Christ and the Holy Spirit. The next Sabbath, therefore, July 21, 1816, I preached all day from this text:—

HEBREWS ii. 16.

**"For verily he took not on him the nature of angels; but he took on him the seed of Abraham."**

He took on him, that is, Jesus, the Son of God, took on himself, not the nature of angels, but the nature of man, the seed of Abraham, which in the context is expressed by flesh and blood. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him who had the power of death, that is, the devil.—Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people:"—"To make reconciliation," that is, atonement for sin. Hence atonement consists in Christ's destroying the devil. That the apostle is speaking of Jesus, the Son of God, is evident from the context and the chapter preceding. "God, who at sundry times and in divers manners spake in time past unto the fathers by the

prophets, hath in these last days spoken unto us by his Son, &c—who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—God said to him, "Thou art my Son."—See also Romans i. 3. "Paul, a servant of Jesus Christ, separated unto the gospel of God, concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh." Hence, Christ being the Son of God, and according to the flesh, made of the seed of David, he must be a person composed of two distinct natures, Divine and human; —Divine—as he is the Son of God, and human—as he is made of the seed of David. Hence, Christ is a complex person; not, however, composed of two persons, but two natures united in one person. Christ the Son of God was a person before he was made of the seed of David, or took on him the seed of Abraham: and yet when the two natures are united, there is no more than one *person*. Some modern writers however say, that, "the term Son when applied to Christ, is spoken of him in his lowest nature and capacity—It is expressive of his humanity only." I think that the term Son, when applied to the Son of God, is expressive of Divinity. It cannot be said of his *humanity only*, that he is the brightness of God's glory.—If human nature be the express image of God; of what nature and of what person is his Divine nature expressive? The human nature of Christ separate from his Divine nature, was not a person; his two natures constituted one person only. His Divine nature, however, existed in eternity—not so his human. God had a Son, therefore, before he sent him into the world, "in the likeness of sinful flesh." And before he was made flesh, he was all Divine, his whole nature was pure Divinity.

That holy thing which was born of Mary was not the Son of God simply and separately considered.—The angel said to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also, that holy thing which shall be born of thee shall be called the Son of God." This holy thing itself was not the Son of God, otherwise than by its union with him who was in the bosom of the Father in the beginning. This holy thing is expressive of human nature only; but being united to the Divine Word, it became Immanuel, God with us.

In order that Christ might bruise the serpent's head, he must become the Seed of the woman. When, therefore, the child Jesus was born, and it was known in the upper world, all the heavenly hosts were in a flame of holy benevolence. And when the good tidings of great joy—that there was born that day in the city of David a Saviour who is Christ the Lord—was made known to the shepherds of Bethlehem, the glory of the Lord shone round about them. "And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, Glory to God in the highest, and on earth peace, good will towards men." The Word being made flesh was in a situation to perform the work of redemption:—he could now be lifted up upon the cross, suffer and die for the salvation of man.—"For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings."

We are all agreed that Christ was always a Divine person. The question, therefore, is, whether his personality is to be predicated on his Divinity or humanity. I venture to affirm that Christ was the Son of God, and as such, was a Divine person, prior to his possessing human nature, or being "made of the seed of David according to the flesh."

To support this proposition, I shall adduce the following arguments.

1. That Christ was the Son of God before the birth of that holy thing which was born of Mary, is evident from the use of the word *also*.—The angel said to Mary—"therefore also that holy thing which shall be born of thee shall be called the Son of God." Christ was always the Son of God, the only begotten of the Father; and when he took on him the seed of Abraham, he still remained the Son of God. Although human nature was united to the Divine, the *person* of Christ remained the same. He is still called the Son of God.—"Fear not Mary—thou shalt—bring forth a son, and shalt call his name Jesus—he shall be called the Son of the highest." As these things cannot apply merely to the humanity of Christ, it follows, that he, as the Son of God, had a being before he was conceived in the womb of the virgin Mary.

2. Christ the Word was made flesh; but before he was made flesh, he had a being, for he existed in the beginning. The Word was made flesh and dwelt among us, and the glory of this Word was the glory of the only begotten of the Father. Was not the

Word, who was in the beginning with God, in the bosom of the Father, before the conception of the child Jesus? If so, God was the Father of Christ before he took on him the seed of Abraham.

Christ being in the form of God, thought it not robbery to be equal with God—he took on him the form of a servant. He must then have a being before he was a servant, or was made in the likeness of men. And if the Son were not Divine, how could he claim equality with God?—"Christ being found in fashion as a man, humbled himself—Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Now it is a plain case that God could not require all this homage and worship, on account of the exaltation of Christ as a man only: but his being previously the Son of God, and yet humbling himself so much as to take on him the seed of Abraham, and in that capacity, be obedient unto death, even the death of the cross, merited infinite honour.

Paul, in his Epistle to the Colossians, says expressly that the Son of God is the image of the invisible God. The Son, therefore, as such, must be possessed of divinity, antecedently to his humanity, or to his taking upon him the seed of Abraham.

3. That Christ had a being as the Son of God, before he was made flesh, is evident from his speaking of heaven as a place of his abode before he took upon him the seed of Abraham. When Christ taught his disciples that he was the Bread which came down from heaven, they murmured:—he then said unto them, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" Hence, it is evident, that God had a Son in heaven, before he took upon him the seed of Abraham. God so loved the world, that he gave his Only Begotten Son.—Was he not his only begotten Son, when in heaven, and therefore infinite ages before the Holy Ghost came upon Mary, and the power of the Highest overshadowed her?—It is the opinion of some Trinitarian divines, that the Son of God had a being as such before the world was. Mr. Gibb says, The Son of God was begotten in eternity. And the learned Dr. Cave says, that he was "begotten of his Father, before all worlds, by an eternal and ineffable generation."

Hence, we see how to explain John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God:—That is, the Word was the Son of God. God here expresses the Divinity of the Son: Not that the Son is identically the same being with the Father. That the Word means the Son of God is evident from the 14th verse of this chapter.—"The Word was made flesh—and we beheld his glory, the glory as of the only begotten of the Father." See also the 49th verse: "Nathanael answered and said unto him, Rabbi, thou art the Son of God:" That is, the Word, who was made flesh, and was with God, was the Son of God. But this Word was in the beginning, and therefore had a being before he took upon him the seed of Abraham.

4. That Christ was the Son of God before he came into the world is further evident from the words he spake, when he lifted up his eyes to heaven and said, "Father, glorify thy Son, that thy Son also may glorify thee.—I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Again Jesus said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad.—Verily, verily, I say unto you, before Abraham was, I am." This cannot mean, that Jesus, as God the Father, was before Abraham, for he was not God the Father: but it means that Jesus the Son of the Father was before Abraham. He did not mean to tell the Jews that God was before Abraham, but he himself, the Son of God, was before Abraham.

*Improvement.*

1. Christ is Alpha and Omega; and these terms express the Divinity and eternity of the Son of God.

2. In the Scriptures we often find the Son of God praying to his heavenly Father.—And he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." When the Son prayed to his Father, we are not to conceive of his human nature addressing his Divine nature: For the Divine nature of the Son is not the Father: And the human nature of Christ, separated from his Divine, is not a person. The human nature never was and

never will be separated from the Divine nature. These two natures make no more than one person;* as expressed by the Assembly of Divines—"Two distinct natures, and one person for ever." And besides, for the Son of God to pray to himself, is an inconsistency. While the Son of God was in the bosom of the Father, we have no account that he ever prayed, or that there was any need of prayer. But when the Word was made flesh, or the Son of God became man, and took the place of Mediator between God and men, we find him often and much engaged in prayer. And when Jesus raised Lazarus from the dead, "he lifted up his eyes, and said, Father, I thank thee that thou hast heard me."

3. Jesus never said that he was the Father, but that he came from the Father, and should leave the world, and go to the Father. Jesus said to certain persons: "If God were your Father, ye would love me: for I proceeded forth and came from God, neither came I of myself, but he sent me." On these words, Mr. Scott's comment is this: "He proceeded forth and came from God, (which words must imply far more than his coming into the world as Mediator, being different from what are spoken of any other person;) neither did he come of his own accord, but as sent and commissioned by the Father to display his glory, and make known his truth." Hence, Christ was not the Father, for his Father gave him a commission.

4. If what we have heard be correct, then we may conclude that the old Calvinistic Trinitarians are correct and scriptural.

5. Then some modern Trinitarians are incorrect. [See the Appendix.]

6. Then Arianism is not scriptural; for that supposes that the Son is not of the same nature with the Father.

7. Then Socinians are erroneous.

8. Then Unitarians, who hold that the nature of the Son is not Divine, but superangelic, are not correct.

9. A diversity of sentiment arises from a difference in opinion, respecting the meaning of the holy Scriptures.

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* We are to consider Christ—not as composed of two personalities—and one personality praying to the other personality;—but we are to consider him as composed of two natures united in one person;—and this person, as the Son of God,—who, as such, in the days of his flesh, was much engaged in prayer to his Father.

10. The Bible ought to be so expounded as completely to avoid the idea of there being more than one God. That there is one, and but one God, is the first and principal article in theology and Christian morality. This one, the only living and true God, is eternal; possessed in eternity of every possible perfection—infinite in wisdom, power, holiness, justice, goodness and truth. This God is the Father of the Lord Jesus Christ; he is that Being who sent Jesus Christ into the world for the redemption of the world. This is the God to whom Christ prayed, when he said: My God, my God, why hast thou forsaken me? This is the God in whose bosom, even in the beginning, was the Only Begotten of the Father.—Jesus said to his disciples: "I ascend to my Father and your Father, and to my God and your God." Now, to know this God, and Jesus Christ whom he hath sent, is life eternal. This God sent his only begotten Son into the world, that we might live through him. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Amen.

With this sermon the church in general were not satisfied, and in a very short time had a meeting;—after which three of the brethren came to me, calling themselves a committee from the church—proposing to me to ask a dismission, or appoint a conference meeting, that the sentiment, exhibited in a series of sermons lately delivered, might be attended to. After spending a great part of the evening endeavouring to convince them that my sentiments were scriptural, I appointed, I think, some day of the next week, for the purpose of a public conference. We met accordingly in the meeting-house on the afternoon of the day appointed, August 5, 1816. At which time I addressed the meeting as follows;—that is, I shall now state the substance of that Address. The Address was lengthy, and partly extempore: I shall be able, however, to bring into view every material thing which had any relation to the Sonship of Jesus Christ.

The readers will now please to attend to the Address, and judge for themselves.

Soon after I was settled in the ministry in this place, I received a letter from the Rev. Dr. West of Stockbridge, wishing me to express my opinion, or sentiment, on this question:—Does Jesus Christ, as

the Son of God, exist otherwise than in human nature? This was then a new and unexpected question. Why such a question should be proposed to me I could not tell; for I had never had an idea of the question otherwise than in the affirmative; that is, I had always conceived of Christ as the Son of God, having a being or existence as a *Divine* Son antecedently to his possessing human nature, or being "made of the seed of David according to the flesh." That is, I conceived of Christ as being in eternity "the root," and in time, "the offspring of David."

Not long after this, Rev. Mr. Alexander, then of Mendon, (Mass.) published "An Essay on the real Deity of Jesus Christ." On reading this I was weak enough, (I now call it weakness,) to fall in with the sentiment. I, therefore, did sometimes say to my hearers in certain sermons, God had no Son before the virgin brought forth her first born son;—whose name was Jesus. More than twenty years this was my sentiment. I believed, that Christ existed in eternity, but not as the Son of God. I said, in eternity God had no Son; but I did not always retain this sentiment. In September, 1815, I informed the people to whom I preached, that my sentiment was then, as it was, when I answered Dr. West's question:—That God had a Son before Mary had a being.

After observing, as now stated, I introduced Paul's Epistle to the Philippians ii. 5—12. "Let this mind be in you which was also in Christ Jesus; who, being in the form God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, &c."

Christ's being in the form of God, expresses his Divine nature. For it would be robbery for him to claim equality with God, as it respects his human nature only. One being said to be equal to another conveys to the mind, with peculiar force, the idea of *two*. Christ, therefore, is another person beside God, in whose form he was.—He took upon him the form of a servant, and was made in the likeness of men. Here we see the two natures of Christ, the form of God, and the form of man. Wherefore God also hath highly exalted him, and given him a name above every name. Was it a person or a nature which God highly exalted? If you say that God highly exalted his Divine nature, and at the same time, that his Divine nature means God himself; then he exalted himself—And if you say it means his human nature; then you are constrained to say that every

thing in heaven and in earth must bow to his human nature—This you will not say: therefore the person of Christ, who is composed of a Divine and human form, God highly exalted: for he, being thus formed, was in a situation to obey the law of redemption, that is, to be "obedient unto death, even the death of the cross." Hence, every tongue must "confess that Jesus Christ is Lord to the glory of God the Father." If you read John xvi. 25—31, and xvii. 1—6, you will readily discern that the Son of God distinguishes himself from his Father. Can you read these passages of Scripture, and yet believe that the Son is the same being with the Father?

I have thought with some modern writers, that God had no Son till the birth of that holy thing which was born of Mary: But you see now I think otherwise.

In treating of the Trinity of persons, Mr. Scott says: "The Scriptures declare each person distinct and Divine." He says also, There are many who hold to the eternal generation of the Son: And that this belief "is inserted in most of the ancient creeds." This he calls "an incomprehensible mystery, which seems not to be explicitly and evidently revealed:—perhaps it is, therefore, better to adore in silence, than to attempt an explanation:"—He observes further: "There are so many different sentiments respecting the mysterious doctrine of the Trinity; that I wish not to speak of it except in the language of the Bible, or the obvious sense of the Bible.—Speak of the Father as sending his only begotten Son for the redemption of man, and Holy Ghost to sanctify the heart, and all united as one, and but one eternal God."

In numerous passages of Scripture in the New Testament, two or more persons are said to be one, that is, as *one*, in order to denote a perfect agreement of design and operation. Thus in 1 Corinthians iii. 8. He that planted, and he that watered are one. The expression signifies that although they undertook different functions, they were as much united in the end and object of their labours, as if they had been but one person.

The Father and the Son are, in respect to their nature and essence, one. It is absolutely impossible, therefore, that they should act in opposition to each other. They are, therefore, one. But the Son taking upon himself human nature, and being found in fashion as a man, put himself into a state of subordination to his Father, that he might fulfil his commission in performing the work of redemption. As the sent

of God, he had no will of his own, that is, distinct from his Father's. Hence, he came into the world to do the will of him who sent him. He was willing to be sent into the world; for the world's redemption. He said, Lo, I come to do thy will—thy law is within my heart—that is, the law of redemption. For this purpose a body was prepared him. And, therefore, as one sent with a commission from his Father, he was in this respect inferior to him who sent him: We, therefore, find Christ saying, My Father is greater than I.—Christ in his Divine nature was just like his Father: When any one therefore saw him, they in a sense saw his Father. When therefore, Christ was manifest in the flesh, God was manifest. No one has seen God at any time; but the Son, who was in the bosom of the Father, being made flesh, manifested him. By manifesting himself he manifested God, because in nature and essence he was the same with the Father.

I believe that Jesus is the Christ, the Son of the living God—Can therefore join most cordially with the Apostle Peter, who answered and said, Thou art the Christ, the Son of the living God.—I believe every thing of Christ which he said of himself: Especially when he said in view of death:—I am the Son of God. I believe in the eternal Father, the eternal Son, and the eternal Spirit: And I believe that these three are "no more than one God."

At the close of this Address a few questions were asked, and so answered, as gave, apparently, full satisfaction. In particular, Mr. Calvin Cushman took me by the hand with tears in his eyes, expressing the most cordial satisfaction. Not long after this, the leading ones in the opposition seemed to blame themselves for owning they were satisfied. They thought they were hasty in the conclusion: they thought they ought not to be satisfied. They said, so much was advanced at the conference, that they were drowned: and, therefore, they inadvertently owned they were satisfied.

The reader will judge for himself, whether any heretical sentiment was advanced in the Address, or in the Sermons. They will, I conclude, perceive a perfect agreement between the Sermons and the Address. But instead of "letting alone contention before it was meddled with," the spirit of opposition increased: the fire seemed to burn within them more than ever—and therefore, the next March or April, a vote was

obtained to reduce my salary twenty pounds below the usual sum.

This conduct of the people, knowing that I had spent all my best days, and some of my property to do them service, had a powerful effect upon my mind—passed the Summer, therefore, in pain and sorrow. And when the church came together for the purpose of holding meetings for prayer, how strange was the appearance!—that is, it was such as showed plainly that things were not as they should be. For this reason, in the following Autumn, I requested the brethren to join with me in calling a council for advice. To this they consented on certain conditions.—What the conditions were may be seen in the following; dated Dec. 8, 1817.

Agreeably to a request of our Rev. Pastor and minister to unite with him in an advisory council, in consequence of a part of his usual salary being withheld:—Agreed to his proposal, on condition that we might give those reasons that we thought were the cause of its being withheld, which he consented to. Our reasons, as we shall state them, are as follows:—

1. What took place in consequence of his son Samuel becoming chargeable at Boston in 1813.

2. In 1814 our Rev. pastor and minister petitioned for an addition to his salary of one hundred dollars, notwithstanding he previously promised never to ask for more, having received certain sums which he stipulated would be satisfactory.

3. In the year 1813, our pastor used his influence to suppress important and necessary discipline in the church.

4. What followed in consequence of a sermon which our Rev. pastor preached 1st of March, 1816, from 1 Corinthians v. 6—8.

5. Expressions which our Rev. pastor used in a series of sermons relative to the sacred Trinity, wherein we think he denied the proper Deity of our Saviour, the Lord Jesus Christ. Some of the expressions we refer to are as follows:—Jesus Christ is not only a distinct person from the Father, but a distinct Being:—That he was not equal to the Father in power and glory, for if he was, there would be two supreme Beings, which is an absurdity:—That all the power he was possessed of was given him of the Father:—That whenever he was about to perform a miracle, he always prayed to the Father in his Divine nature—his human nature never prayed— some-

times the words were expressed, and sometimes they were not—it was inconsistent for God to pray to God:—That Christ was in the bosom of the Father before the world was; but to say how long, is being wise above what is written, and a question that genders strife—And also that he is not a complex person.

6. Conversation on the abovementioned subjects, which took place between him and certain members of the church, immediately following the delivery of the sermons above referred to.

*Goshen, Dec.* 8. 1817.

OLIVER TAYLOR,
JONATHAN LYMAN, } church committee.
JOHN GRANT,

AMBROSE STONE,
GERSHOM CATHCART, } town's committee.
JARED HAWKS,

The above was sent to me as a copy of what was to be laid before the Council who met the 16th inst. 1817.

The reader is now to consider himself in the presence of the Council, with the Rev. Mr. Emerson the moderator, and six other associate clergymen with their delegates, to hear what I may offer in my defence against the articles of charge here exhibited. This being done; I shall bring to view the result of Council, and make some remarks upon it.—And here I can say with the Apostle Paul: "I think myself happy because I shall answer for myself," before this Council and the public, to whom this defence is now submitted, that they may judge and decide concerning all things whereof I am accused of the church and town's committees. To the

1st Article:—What took place in consequence of his son Samuel becoming chargeable at Boston, in 1813.

I reply: All that I know respecting this article, has been settled agreeably to the advice of Council; and it was settled entirely in my favour;—"*and the case was such, that, had it been tried by the laws of the Commonwealth, I have no doubt, but one, or more of them, would have been punished by a fine, if not by imprisonment.*"*

N. B. This was not said before the council, I now add it as my opinion.

* By way of note, it is thought proper to state here, that Mr. Whitman engaged, in a letter to the selectmen, to pay

2. In 1814, our Rev. pastor and minister petitioned for an addition of 100 dollars, &c.

As to this article I know nothing about it; that is, I have no remembrance of it.—If what is stated in this article be true, my character as an upright man is called in question. The charge, therefore, ought to have been brought against me in a private way:—But this is the first time I ever heard of it, which if true, makes me dishonest. I wish, therefore, to know from whom it comes. I wish the Council might know from what quarter it comes, and under what circumstances—I wish also that what is said to prove the contradiction might be said under the solemnity of an oath.

3. I am not guilty of any thing charged in this article. I knew nothing, till now, of what it contained.

4. What followed in consequence of a sermon, from 1 Corinthians v. 6, 7, 8. The Council will notice that no objection is made to the sermon, but what followed in consequence of it.

5. Expressions that our Rev. pastor used in a series of sermons relative to the sacred Trinity, &c.

I have said, and I now believe, that the Son of God, Jesus Christ, is distinct from the Father. I make no distinction between a person and a Being: I conceive, therefore, that if the Son is a distinct *person*, then he is a distinct *Being*. It may, however, be improper to use the word *being* instead of, or as meaning the same as person; and it is a matter of such indifference with me, that I am perfectly willing to use the word *person*, if using the word *being* is offensive to any one.

I do not, however, believe with Rev. Messrs. Smith and Kinne, and some others, that Jesus Christ who is the Son of God, is identically the same with the Father. For if the Father and Christ are not two distinct persons, then there cannot be three Persons

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about half the debt incurred by his son in Boston, provided he could pay it out of his salary for the year 1813; but as the selectmen had ordered the treasurer to withhold as much of his salary for the year 1812 as should be needed to meet the demands of Boston against the town of Goshen; he therefore refused to pay any part of the debt:—that the affair was settled by advice of Council in Dec. 1814; in consequence of which, to make up the amount withheld, an assessment was made upon male members of the church; all of whom paid their proportion, except Calvin Cushman. *N. B. This note is added by a parishioner.*

in the Godhead. It appears to me, therefore, that identifying Christ, the Son, with the Father, instead of supporting the doctrine of the sacred Trinity, overthrows the doctrine.

I suppose that before creation there was no such thing as time—therefore to ask how long a time God, or the Son of God, existed before time, is an absurd question.

The Bible says little or nothing about things being done in eternity, or before time was;—but much is said about things in the beginning, and before the world was, or from the foundation of the world. The King of heaven, who is the Son of God, will say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To ask how long a time before the foundation of the world, would be inconsistent. It is quite enough for the righteous to know that a kingdom was prepared for them before the world was.

I believe that Christ the Son existed in the bosom of the Father before the world was, that is, the Father did not exist any space without having his Son in his bosom.—The glory which the Son had with the Father, before the world was, according to my understanding, means the same as from everlasting or in eternity.

I believe in the proper Deity of the Lord Jesus Christ, if by Deity is meant Divinity. But perhaps I may have said some things from which some may think that a denial may be inferred. Mr. Smith may think that my sentiments involve Socinianism—On the other hand, I think that his sentiments respecting the Son of God, involve Socinianism. Let each one be allowed to think for himself.

I think, that to hold to Christ's pre-existence, involves Socinianism.

6. All I know of that to which reference is had in this article, was settled in a Public Conference, August 5, 1816.

I shall now exhibit the result of said Council; relative to which, I shall offer some remarks.

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At an ecclesiastical Council convened in Goshen, Dec. 16, 1817, at the house of Mr. Noah Clark, by letters missive from the Pastor and Church in said town, were present the following Pastors and Delegates; from Conway, Rev. John Emerson,

pastor, and Dea. Elisha Billings, delegate; Cummington, Rev. James Briggs, pastor, and Dea. Abel Packard, delegate; Buckland, Rev. Josiah Spaulding, pastor, and Dea. Nathaniel Sherwin, delegate; Chesterfield, Rev. Isaiah Waters, pastor; and Dea. Spencer Phelps, delegate; Shelburn, Rev. Theophilus Packard, pastor, and Deacon Benoni Pratt, delegate; Southampton, Rev. Vinson Gould, pastor, and Mr. Noah Clark, delegate; Williamsburgh, Rev. Henry Lord, pastor, and Dea. Zachariah Mayhew, delegate.

Rev. Mr. Emerson was chosen *Moderator*, and Rev. Mr. Gould was chosen *Scribe*.

The council was opened with prayer, by the Moderator: and then went into a hearing of statements made by Rev. Mr. Whitman, Committee of the Church and Society in this place. By these statements, it appeared, that some part of Mr. Whitman's usual salary was withheld for the present year, of which he complains as a grievance. The Committee assigned some reasons in justification of their not granting his usual salary.

*Voted*, that the Council adjourn until sun-rise to-morrow morning.

Dec. 17. The Council met according to adjournment, and opened with prayer, by Rev. Mr. Spaulding. The parties again appeared before the Council, and the Committee continued to offer their reasons why a part of Mr. Whitman's salary was withheld. After a long and patient hearing of all the parties wished to state, the Council withdrew, and after solemn and prayerful deliberation, came to the following unanimous result.

It is the opinion of this Council, that the Rev. Mr. Whitman has not the same kind of claim for the twenty pounds, which has been an annual grant, as for his original salary: And notwithstanding the reasons assigned for withholding the grant by the people, we feel it to be our duty, under all existing circumstances, to advise them to continue to him the same means of support as they have done for several years past, so long as he remains their minister.

We offer it as our opinion, that the expressions used by the Rev. Mr. Whitman, in relation to the expense of his son while at Boston, seem imprudent; and in relation to his sermon delivered the 1st of March, 1816, and the subsequent manner of his treating the members of the church when they made inquiries on the subject, his conduct, according to evidence before us, was still more imprudent, and in no way to be justified.

We are constrained to believe, in view of the evidences produced, that the people in this place had just reason to be alarmed and to fear that he was swerving from the scriptural doctrine of the holy Trinity; nor can we do justice to our own convictions, without frankly stating, that we now have reason to fear that he is still not fully established in that fundamental doctrine. Nor do our fears rest on his acknowledged change of sentiment

upon the single point of Christ's eternal generation,* but upon sentiments exhibited in his sermon from Heb. ii. 16, and upon his answer to questions on the personality of the Holy Ghost, and other evidence presented before us.

And while we thus plainly and faithfully declare our opinion, we would, in the feelings of tenderness and love, treat him as a brother, and pray that, both he and we, may be led by the Holy Spirit into all truth.

We deeply lament the interruption of that harmony and christian affection which has formerly been experienced by the minister and people of this Society, who have repeatedly been favoured with refreshings from the presence of the Lord. The honor of the Redeemer and of his kingdom, requires that they manifest a christian temper, and endeavour to keep the unity of the spirit in the bond of peace. All the friends of revealed truth should exert themselves to defend our holy religion from the assaults of the great enemy, and preserve it from every reproach and scandal.

We fervently pray that God will over-rule the present difficulties and trials of the pastor, and church, and people of this society, to their humiliation and growth in grace. He can cause light to arise in darkness, and overrule the most gloomy events for his glory, and the prosperity of his kingdom among men And may he soon return to them in his mercy, and here revive his work. And as they value their own personal comfort, and welfare of the rising generation, the prosperity of the church, and the glory of God, we must entreat them to lay aside every unchristian feeling, and to seek those things which make for peace. And now we say to the pastor, beloved brethren, and members of this society, that we beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. And may the God of peace be with you.

JOHN EMERSON, *Moderator.*
VINSON GOULD, *Scribe.*

Next in order are my remarks upon this result, to which the reader will pay particular attention.

1*st Remark.* The Council were called to give their opinion on the question: Whether the society had sufficient reasons for withholding a part of my salary? And the result was, that the reasons were not suffic-

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* It would hardly do to condemn a man on account of a sentiment which was in perfect harmony with the opinion of the celebrated Mr. Scott. "I apprehend," he says, "that Christ is called in scripture, the only begotten Son of God, by a generation which none can declare—Indeed it doth not appear why he should be called the only begotten Son of God, merely in respect of his human nature."—For "the glory of the only begotten of the Father, seems evidently to relate to his divine, and not to his human nature.

ient; they, therefore, advised to make up the deficiency. Here, let it be noticed, was the end of the business, so far as concerned the Council. But instead of dissolving the meeting as an advisory Council, they continued their session under the notion of *A self created Court of Inquisition;* and gave forth their opinion of the man whom they had tried; which may be seen by turning to the result.

*2nd Remark.* My second remark, is in relation to the second and third articles of charge.

It seems to me that if the Council felt like treating me as a "brother," they would not have passed over unnoticed the 2d and 3d articles of charge. If the second article was supported by evidence, why did they not say so? And if it was not supported, why did they not say so? I called upon the Council to pay particular attention to this charge: but nothing was done. It was a false charge: And the reader must believe it to be false; for there is no evidence to the contrary. The same may be said of the third article; for instead of its appearing that I had been remiss in church discipline, the contrary was extremely evident.

*3d Remark.* The Council say, that certain expressions and conduct of Mr. Whitman were *imprudent:*—No doubt they were; for I am a depraved creature. If I had been as free from depravity as other ministers are, I should, no doubt, have conducted with more *prudence!* Stephen, in the midst of persecutors, even unto death, used not a single imprudent expression: but Moses, with all his prudence, "*spake unadvisedly with his lips!*"

*4th Remark.* The Council give it as their opinion, "that the Rev. Mr. Whitman has not the same kind of claim for the twenty pounds, which has been an annual grant, as for his original salary." This reason the reader will see originated wholly in the fertile invention of the Council, the town's committee never thought of it. The town's committee had allowed that a part of my usual salary was withheld; and the business of the Council was, to see whether they could offer sufficient reasons for its being done. That I had not an equal claim to the twenty, as to the seventy pounds, was never thought of as a reason for withholding the twenty pounds. The credit of this, therefore, belongs wholly to the Council.

*5th Remark.* The only question before the Council was, whether my conduct or sentiments were such as to justify the people in withholding a part of my

usual salary? They implicitly say they are not—for they advise the people to afford me the same means for my support as they had done for years past, &c. Why, then, did they sound an alarm, and hereby enlarge the ground and render it more specious for the people to keep up the contention? The Council exhort them to lay aside "every unchristian feeling, and to seek those things which make for peace." Why, then, did they put a weapon in their hands with which they might carry on the begun war! I have not, however, the most distant thought, that the Council had any such meaning, but the people, in fact, made such a use of what they say concerning my sentiments, as to keep in view the grand object, namely, to effect a separation.

The Council say that the people in this place, had "just reason to be alarmed, and to fear that he was swerving from the scriptural doctrine of the holy Trinity; nor can we do justice to our own convictions without frankly stating that we *now* have reason to fear, that he is still not fully established in that fundamental doctrine." They learn this principally from what was exhibited in a sermon from Hebrews ii. 16. The reader is desired to turn back and read this sermon a second time, and judge for himself. If the Council had said to the people: Your minister, no doubt, is orthodox, as to the Sonship and the Trinity; this would have calmed their minds; and we should have been, I believe, in peace and quietness.

6*th Remark.* A part of the argument from which the Council infer that I am not established in the fundamental doctrine of the holy Trinity, is, my denying, *as they thought*, the personality of the Holy Ghost. I know nothing about the personality of the Holy Ghost except what the Bible teaches. From this source I am led to believe that the Holy Spirit is a person. I verily believe that sinners are converted by the power of the Holy Ghost. And if he were not a person, I do not see how he could do this. The Scriptures teach that the love of God is shed abroad in "the heart, by the Holy Ghost." And I do not see how he could do it, unless he were a person. Christians are said to be born of the Spirit; the Holy Spirit, therefore, must be a person. Christ said to his disciples: "When he, the Spirit of truth, is come, he will guide you into all truth." The spirit of truth being able to guide the disciples of Christ into all truth, must, therefore, be a person. These few

things bring to view my sentiment and belief concerning the personality of the Holy Spirit.

If the personality of the Holy Ghost, in the opinion of the Council, consist in a created nature; then it would be no wonder that I denied the personality of the Holy Ghost, for I believe that the personality of the Holy Ghost consists in pure Divinity. I do not believe, as some writers express themselves, that the Holy Ghost is a complex person, that is, a person composed of two natures.

The Council say, they believe, that the people have reason to fear that he, (meaning me) was swerving from the scriptural doctrine of the holy Trinity. If I were swerv*ing* in December, 1817, it seems that I should be swerv*ed* by this time. The Council, however, do not make themselves a standard; for, "we would pray," they say, "that both he and we may be led by the Holy Spirit into all truth."

My creed, in general, agrees with that of Calvin and his cotemporaries, or the doctrine of the reformation; but with those, who believe that Christ is the Son of God, only by anticipation, I do not agree. I believe with Mr. Scott, that the Father, Son, and Holy Spirit are, εν θειον, numen.

What if I did not understand, or hold to the doctrine of the Trinity as the Council understood it? Was this a sufficient reason for condemnation? Is it a certain sign that a man is erroneous in his sentiments, because he does not believe what some others believe? or if I denied a certain doctrine, must I be rejected as an heretic, before any pains is taken for my reformation? What did the Council see in me which led them to suppose that I was incorrigible? How did they know, but I should have been reclaimed, and so have believed as they believed, if there had been a first and second admonition?

If I had been charged with a fault, and had upon serious reflection repented, I should, according to the word of God, have been entitled to a pardon. But no such privilege was allowed me—no space of repentance was granted me—no Gospel offers of mercy were held up to view for my encouragement;—but I was treated as by a law like that given to Adam: "In the day that thou eatest thereof thou shalt surely die." Even Servetus might have saved his life by a recantation of his error. And Sir John Oldcastle, before he was executed, on a recantation, had the offer of a pardon. Now, then, to execute a man for an

error, before he has had the offer of a pardon on repentance, is more cruel than the church have been in the darkest age, yea, more barbarous than the heathen world. In the year 1417 Sir John Oldcastle was executed in London. History informs us why and how. See Biglaud's history of England, vol. I, p. 379. "Oldcastle being brought before the archbishop, and refusing to recant, was pronounced an incorrigible heretic, and delivered over to the secular power. He was brought to London where he was executed in the most barbarous manner, being hung up by the middle and roasted against a fire. Never did the cruelty of man invent, nor the greatest crimes draw down on the head of any delinquent a more dreadful punishment than this nobleman was made to suffer, for making use of his own understanding in regard to the concerns of his soul, instead of being guided by the authority of the church and the creeds and councils of former days."

It is true there are some with whom I do not agree; and there are some who do not agree with me: but who shall judge who is the heretic? We all err in some things, and we may all err in many things, and yet not be heretics any of us. "Charity suffereth long and is kind—beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Now if our creeds do not meet and perfectly harmonize, yet if we have all those virtues expressed by the term, charity, we shall meet in glory. If we cannot comprehend how the Root and offspring of David can be so united as to make but one person, yet if we have that charity which never faileth, we shall be for ever happy.

*7th Remark.* In the conclusion, the Council say that they "deeply lament the interruption of that harmony and Christian affection which has formerly been experienced by the minister and people of this society, who have been repeatedly favoured with refreshings from the presence of the Lord." In view of this, I ask this question only: Why did they not use their influence to restore that harmony which had formerly been experienced by minister and people? Nothing of this was attempted; not a single word was spoken or written of this kind or nature, but directly the contrary. They sound an alarm—they cry aloud—they say, "We cannot do justice to our own conviction without frankly stating that we *now* have reason to fear"—&c.

By means of this result the Opposition took courage. They thought, that, according to the spirit of it, they should be justified in exerting all their energies to effect a separation. To prepare the way however they found it necessary to make up the deficiency of salary. Therefore, on the 12th January, 1818, a town meeting was held, and a vote passed to raise $66,67 for that purpose. Of this I was informed by a committee; who expressed to me verbally, that it was the desire of the Society that I should ask a dismission. To this message, I returned the following answer in writing:—

I consider myself an ambassador of Christ, and that he sent me to this people to preach his Gospel; and I am not yet convinced by his word or providence, that it is my duty to leave them; therefore I do not at present consent to be "separated" from them. I wish for time to notice the intimations of Providence, that I may learn what Christ would have me to do. Your minister, and for whose spiritual and eternal good, I constantly and sincerely pray,

S. WHITMAN.

The Town Meeting of January 12, was adjourned to the next week; at which time the above answer was read, and the Town not being suited with it, they voted to reconsider the vote passed the preceding week, namely to raise $66,67. They voted also, at this meeting, to request Mr. Whitman to join with them in calling a mutual Council in order for a separation;—and if he would not—then to choose a Committee to call an ex parte Council, for advice. The committee were Dea. O. Taylor, Maj. A. Stone, G. Cathcart, J. Hawks, and C. Cushman.

The application was made by the committee according to order. The answer is as follows:—

To the Town's Committee, Dea. Taylor, and others:—

I perceive by a vote in the last Town Meeting, that the Society wish for a separation between minister and people:—Also that I unite with them in calling a Council for this purpose. The request being made after they had reconsidered the vote to make up the deficiency of salary, according to the advice of a late Council;—and their giving no reasons why they wish for a separation:—for these considerations I am led, and I think, by the Spirit of Christ, to answer in the negative.

If, however, you should calculate to prove to an ex parte Council, that I do not preach the Gospel, I should think it a favour to be allowed to appear before them, that I may convince them that I do preach the Gospel. I am willing however to unite in calling a Council of ministers or churches, in order to their acting the part of mediators between minister and people, with a view to a reconciliation: and I will engage to comply with the result of this mediation, relative to whatever shall be thought necessary on my part, in order that we may live together as minister and people in peace and love. In subordination to the glory of God, your interest has always been a principal object of my ministerial labours. From your minister, who always remembers you at the Throne of Grace.

S. WHITMAN.

This answer not being satisfactory, recourse was had as soon as possible, to a Council ex parte. Accordingly, on the 4th March, 1818, a Council met at the house of Mr. A. Billings. The council was composed of two churches—the church in Worthington and the church in Shelburne. One of the ministers was chosen moderator, and the other scribe. I was requested to attend the meeting as appears from the following:—

At the house of A. Billings, in Goshen, March 4, 4 o'clock—

Reverend Sir,

This informs you, that a Council called by your Society are now in session; and it would be agreeable to have you present, and be witness to the communications made to us.

JONATHAN L. POMEROY, *Moderator.*

I complied with the request, and was witness, accordingly, to the communication made by the Committee, which contained the following Article of Charge:—

Expressions which our Rev. Pastor used in a series of sermons relative to the sacred Trinity, wherein we think he denied the proper Deity of our Saviour, the Lord Jesus Christ—Some of the expressions we refer to are as follows:—Jesus Christ is not only a distinct person from the Father, but a distinct Being—

That he was not equal to the Father, in power and glory; if he was, there would be two supreme Beings, which is an absurdity—That all the power he was possessed of was given him of his Father—That when he was about to perform a miracle, he always prayed to the Father in his Divine nature—his human nature never prayed—Sometimes the words were expressed, and sometimes they were not—It was inconsistent for God to pray to God—That Christ was in the bosom of the Father before the world was; but to say how long, is being wise above what is written, and a question that genders strife—And also—that he is not a complex person.

I remarked to the Council that the communication laid before them, was a contradiction. It did not hang together;—one part of it contradicted another part. The Committee charged me with saying, that Christ was not a complex person, that is, was not composed of two natures; and yet they charge me with saying, that he always prayed in his Divine nature, never in his human. If he had no nature but human, how could he pray in his Divine nature! And if he had no nature but Divine, how then could he pray in his human nature!

The Committee, no doubt, flattered themselves, that they should be able to prove me guilty of certain things, which they imagined would amount to heresy; and that therefore they should effect a separation without any compensation.

The Council, however, gave no opinion concerning the charge exhibited, and no advice—except to make up the deficiency of salary; and to apply for a mutual Council, to take into consideration the affair of dismission and reconciliation.

The Council which sat the December preceding was not, properly speaking, a *mutual* Council. Eight churches were agreed upon, but the letter to one of the ministers, and one in whom I put special confidence, was not received. This Council, therefore, was prepared to say to the people: You have "reason to be alarmed." The next Council was indeed a mutual one. And it will be seen, in some subsequent pages, that they viewed me free from all heresy. The reader will perceive, that "they do not find that the Pastor has essentially departed from the faith once delivered to the saints; but is worthy to be looked to by his people for religious instruction."

The Council, ex parte, advised that application be made for a mutual Council: accordingly application was made as follows:—

To the Rev. Samuel Whitman.

Sir,

According to the result of a Council ex parte, lately convened in this place, who advised this society to renew their request to their minister, Mr. Whitman, to join them in choosing a mutual Council, whose business it shall be, to take an extensive view of the unhappy difficulties existing here between pastor and people; to consider the operation as to further efforts at reconciliation or dismission, and advise, and act accordingly:—We wish, Sir, for an answer to the above, as soon as Friday evening next, at which time we will meet you at the house of Deacon Lyman, to agree upon the said Council.

Oliver Taylor, Jared Hawks, Jr. } Com.
Ambrose Stone, Calvin Cushman, } mittee.

*Goshen, April* 6, 1818.

To this I gave the following answer:—

To the Committee, O. Taylor, &c.

By this, I inform you, that I am willing to join you in calling a mutual Council, agreeably to the advice of an ex parte Council, on this condition:—that if the Council advise to a dismission, they shall say what compensation the society ought to give me; and if the society do not comply with their opinion and advice, my relation to the society shall remain unaltered. This from your minister, who is joyful in the Lord in all providences.

Samuel Whitman.

P. S. I can put confidence in the Council—and do therefore bind myself to comply with their advice, respecting what they shall judge necessary on my part in order to a reconciliation. S. Whitman.

We met accordingly, and sent to those churches, whose pastors are the following:—

Rev. Messrs. John Emerson, *Conway*.
„ Joseph Lyman, D. D. *Hatfield*.
„ Josiah Spaulding, *Buckland*.
„ Theophilus Packard, *Shelburne*.
„ Experience Porter, *Belchertown*.
„ Joseph Field, *Charlemont*.

The names of the Delegates are not in the copy of the result which was sent to me.

The committee favoured me with a copy of those articles of charge which were to be laid before the Council: they are the following:

1. A general want of confidence on the part of the Pastor in his church and people.

2. A general want of confidence on the part of the church and people in their Pastor.

That there is a want of confidence in the Pastor towards his church and people, appears from the following:

1. We think he did fix the appellation of Sons of Belial on the brethren of the church.

2. He told the church, in a church meeting, that there were things which he could bring to view, and should bring to view, unless there was a speedy reformation, that would be to the eternal shame and disgrace of Goshen.

3. What took place in consequence of a sermon preached the 1st of March, from 1 Corinthians v. 6, 7, 8.

That there is want of confidence in the church and people is evident, and we think arises—

1. From an apparent disposition in the Pastor not to keep up, and maintain good and necessary discipline in the church.

2. He entertained us in a series of sermons, with doctrine, which, we think, went wholly to set aside the real Deity of the Lord Jesus Christ, and the personality of the Holy Ghost.

3. He now says, that he hath always been of one sentiment, as far as it respects the Deity of the Lord Jesus Christ, ever since he settled here in the ministry.

OLIVER TAYLOR,
AMBROSE STONE,
GERSHOM CATHCART,
JARED HAWKS, JR. } Committee.
CALVIN CUSHMAN, }

The above articles of charge were more than two days under the consideration of the Council, and the result is as follows:—

The Council having patiently and prayerfully attended to those things which have been laid before them, are afflicted by the conviction, that there is an unhappy suspension of mutual confidence between pastor and people: yet upon a careful examination of allegations, they do not find that the pastor has essentially departed from the faith once delivered to the saints; but is worthy to be looked to by his people for religious instruction.

They earnestly pray and hope that his continuance in his charge may still be a source of comfort to him, and of usefulness to them. They, therefore, cannot persuade themselves, at present, to advise to a dissolution of the subsisting relation, impressed, as they are, by the unabated confidence and affection of the Minority towards their minister. May we not still confide in God that he will, in answer to unfainting prayer, incline the heart of minister and people towards each other, to avoid, in future, all those occasions of coldness and distrust, which have heretofore occurred, and cement them together in mutual affection. Our hope is, that a consideration of the evil that must unavoidably result from a dismission of the pastor from his flock, and the good effects which it is hoped will flow from a return of mutual good understanding between them, will ensure the desired event.

We think it our duty to wait on God for his mercy to this people, in doing away all the unpleasant feelings that, at present, hinder the edification of this people, under the labours of their minister. Should not this hope be realized, we advise, that after a suitable time, for the purpose of dissolving the union, recourse be had to a Council of three neighbouring Churches, who shall not be at liberty to go behind this Record; and, in which case, Mr. Whitman shall receive the sum of five hundred dollars, as a compensation from the Town.

In conclusion, the Council beg leave to commend the reverend Pastor of this church and his people to God, and the word of his grace. We lament the adverse providence which has occasioned our present call to this place. We beg that a reverent and humble attention may be paid to the will of God, as indicated in his sovereign dispensations. Dear Sir, and beloved Brethren, our anxious desire is, that you may be enabled to embrace each other in Christian affection; and while you pursue the things which make for peace, and things whereby one may edify another, we pray that you may have an intense eye to the glory of God, and the promotion of his kingdom in this place; and suffer no partialities nor prejudices to hinder the gospel, and growth of Christian knowledge among you. We leave you under the wing of Divine mercy, with the hope, that God will preserve you all unto his heavenly kingdom. JOHN EMERSON, *Moderator.*

Attest, EXPERIENCE PORTER, *Scribe.*

*Goshen, May* 2, 1818.

A true copy of record, EXPERIENCE PORTER, *Scribe.*

It will readily be seen from this Result, that the Council did not view any thing brought before them in support of the Articles of Charge, worthy of any particular notice, except the Charge of Heresy; and in relation to this, I am, in their opinion, far from condemnation; for they say, "Upon a careful examination of allegations," to support the charge, "they do not find that the pastor has essentially departed from the faith once delivered to the saints."

Before it was known what the result of the Council would be, certain females in the church, supposing that allegations would be brought sufficient to prove me guilty of heresy, threw in their Petition, in hope, no doubt, that the weight of it, with other things, would be sufficient to induce the Council to advise to a separation agreeably to their wish. The Petition, with their names annexed, is as follows:—

We, the undersigners here of Females, members of the Visible Church of Christ in this place, being sensible of the very unhappy difficulties that have for a long time existed between the pastor and church here, the entire want of confidence on the part of our pastor in the Church, as well as the Church in him, and the sentiment that he has preached and inculcated relative to the sacred trinity—(Though, as we understood, he now denies,) render it impossible, in our view, (as to human apprehension,) that such reconciliation can be effected, as to render the pastor and Church happy in each other.

Perhaps this may appear in view of the venerable Council, (to whom we wish to express our feelings) as an unprecedented act, yet, as respects our religious privileges, we deem ourselves equally concerned with others.

Therefore we wish for a separation.

*Jerusha Lyman,*
*Sarah Smith,*
*Sarah Taylor,*
*Electa Lyman,*
*Deborah Williams,*
*Violet Billings,*
*Katharine Stone,*
*Betsy Jipson,*
*Susanna Brown,*
*Lucinda Parsons,*
*Laura Cushman,*
*Mercy Buckingham,*
*Hannah Hawks,*
*Bethia Hosford,*
*Lavina Bardwell,*
*Theodamia Cushman,*
*Vesta Dresser.*

Whether the publishing of this petition is expressive of that religion which "is easy to be entreated, full

of mercy and good fruits, without partiality and without hypocrisy," remains for the reader to judge. Some, if not all of these females, I believe, are real disciples of Jesus Christ. And I verily believe, that they thought that what they did, was honourable and right in the sight of the Lord.*

It is found in the Result that the Council could not advise to a separation, "impressed as they were by the unabated confidence and affection of the Minority towards their Minister." A great part of the Females in the Minority attached to their Minister, and who wished, therefore, if possible, to prevent a separation, may be seen by the following Petition, with their names annexed:—

To the venerable Council in session in Goshen:—

We, the Females, members of the Church and Society in this place, most ardently desire that you would use your influence to bring about a reconciliation between our Reverend Pastor and the disaffected; for we earnestly wish that he might not be separated from us, but continue to be our minister; whose preaching we esteem strictly evangelical:—

*Lucy Burgess,*
*Eunice Orcutt,*
*Mary Moors,*
*Hannah Moors,*
*Zeruiah Brown,*
*Hannah Lyman,*
*Dorcas Lyman,*
*Mary Bassett,*
*Molly Gustine,*
*Ruth Bassett,*
*Polly Tilton,*
*Cynthia Tilton,*
*Electa Tilton,*
*Jane Bassett,*
*Mary Bassett,*
*Rebekah Webster,*
*Rachel Gloyd,*
*Polly Hawks,*
*Cynthia Nash,*
*Sophronia Orcutt,*
*Almira Buckingham,*
*Abigail Pierce,*
*Content Kingman,*
*Hannah Jipson,*
*Cynthia Bassett,*
*Sarah Coney,*
*Susanna Burgess,*
*Susanna Lyman,*
*Jane Burgess,*
*Mary Partridge,*
*Mary White,*
*Polly Salmon,*
*Susanna Putney,*
*Charlotte Cowls,*
*Susanna Ammadon,*
*Sarah Ammadon,*
*Naomi Putney.*

Whether the Council contemplated a dismission finally or not, yet certain things were said in the Re-

* Cadet justus septics et surget.

sult, which encouraged* the Opposition to bring it about as soon as possible. But that they might appear more plausible, they found it necessary to do something with a *pretence* to bring about a reconciliation. Therefore, in a Town Meeting called by request of the Minority, to see if something might not be effected that would be honourable to both parties,—in order to a reconciliation, a Draught was preferred for me to subscribe to; and knowing I should not, they would be in a fair way to accomplish their purpose. Said meeting was held July 6, 1818; at which time it was voted, to accept the Draught exhibited by Mr. Cushman, as containing what we require Mr. Whitman to accede to in order for a reconciliation; which is as follows:—

I acknowledge that in the fore part of the year 1816, I did preach and inculcate doctrine, wherein I did deny the unity in Trinity of the Godhead, and the necessary self-existence and independence of our Saviour the Lord Jesus Christ.

I acknowledge that I did, in some instances, endeavour to support the above doctrine, when conversing with some of my people out of the desk, though I did repeatedly evade and refuse to answer questions on the subject

I further acknowledge, that my people have reason to call in question my veracity; for I have repeatedly and publickly stated, that I have always been of one sentiment, and preached one and the same doctrine, so far as it respects the Deity of our Lord Jesus Christ.

I acknowledge that I did deny that which a number of my people did attest to on oath,† which was truth, and am willing and desire that the world should know it. I am now willing, and desire that this may have as extensive a circulation as a certain

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* Though the Council had just before said that they could not advise to a dismission; yet, if a reconciliation should not be realized, they advise that a Council be called to dissolve the union, which being done, Mr. Whitman should receive 500 dollars compensation from the town. By this, they thought the Council had set open a *narrow* door, but wide enough for them to pass; and persisting in the object before in view, they obtained a vote in town meeting to raise the 500 dollars. More of this in a subsequent page.

† What was attested to on oath, I was required to own to be the truth: these things, however, I denied before the council;—and I now declare before the world, that they were not the truth. One of them owned, that what was attested to on oath, might be a mistake, and therefore wished that it might be "scratched out" of the Minutes taken by the Council.

publication* that appeared in the Hampshire Gazette, relative to the result of our late Council.

To the Committee who presented Cushman's Draught† for me to subscribe to, I returned a written answer, which is as follows:—

To Oliver Taylor and others, a Committee:

In order to a reconciliation, a draught exhibited in Town Meeting by Mr. Cushman, was presented to me to subscribe to, and if I refused, you were to proceed according to the direction of the then last Town Meeting:—This informs you that I do "refuse." For rather than subscribe to such an instrument, I believe, love to the truth, to Christ and the Gospel, would constrain me to suffer unto death. If I should, therefore, subscribe to it, I see no way how I could escape the damnation of hell. O, my

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* *Northampton, May* 6, 1818. The ecclesiastical Council called to settle the question in controversy between the Rev. Mr. Whitman, of Goshen, and a portion of his people, came to a result on Saturday last.

The Council was composed of the following Reverend Gentleman, viz. Mr. Emerson, of Conway; Doctor Lyman, of Hatfield; Mr. Spaulding, of Buckland; Mr. Packard, of Shelburne; Mr. Porter, of Belchertown; and Mr. Field, of Charlemont; with delegates from their respective churches. The accusations were summarily, 1st, For HERESY IN DOCTRINE, and 2d, REMISSNESS IN CHURCH DISCIPLINE. The issue was highly creditable to Mr. Whitman. On both points, by the unanimous decision of the Council, he was acquitted, and adjudged worthy of the confidence of his church and people, as a public teacher of the christian religion. And it is due to his adversaries to state, however rare the occurrence, that they acquiesced in the decision with apparent cordiality, highly honourable.

† The Town Meeting in which Cushman's Draught was presented being called by the Minority, interrupted the proceedings of the Opposition; otherwise a Council would have been called at an earlier date to dissolve the union; and a committee of the church was chosen, the preceding week, to co-operate with the society's committee, for this purpose. In church meeting, July 3, 1818, the question, if they accepted the Result of the Council of May 2, 1818, being put by yeas and nays, not one of those who were opposed to me answered in the affirmative. Three of them, however, answered directly in the *negative*, namely, Gershom Cathcart, Stephen Hosford, and Elias Lyon. There were four who answered in the affirmative, namely, Silas Burgess, Cyrus Lyon, Shepherd More, and Salathiel Tilton. Not one of the rest, who were present, would give *any* direct answer to the question, but were evidently opposed to the result of said Council. When the question was put to the Society in Town Meeting, May 25, 1818, it also passed in the negative. Immediately however, upon this, in connexion with the idea of raising the 500 dollars, it was moved and seconded to see if the Society would accept the result of the Council of the 2d inst. and decided in the affirmative, 34 yeas and 29 nays. So they obtained the vote by a plurality of five to raise the 500 dollars; but the 500 dollars being out of the question, the vote to accept of the result of the Council, passed in the negative. At this meeting it was voted to choose a Committee of three on each side to consult, to see if they could reconcile "*matters*." At another meeting, twenty days after, a committee was chosen for the same purpose, but nothing was effected.

people, my heart bleeds for you! My incessant and unfainting prayer is, that God, for Christ's sake, would have mercy on you. SAMUEL WHITMAN.

*July* 10, 1818.

My answer to the Committee that I should not subscribe to Cushman's Draught was on the 10th of July, 1818. The next day after I informed the Committee that I should not accede to Cushman's Draught, they came to my house and requested me to join them in calling a Council to dissolve the union. I told them, I was willing to join them in calling a Council for that purpose, if it could be done consistently with the result of May Council; knowing, as they were not to go behind the record of that Council, that, therefore, according to the real meaning of it, a dissolution of the union could not be effected. The Committee being sensible of this, and therefore refusing to join with me in calling a Council excepting for the express purpose of an absolute dismission, left my house, and retired to some other place for consultation; the result of which may be seen by the following letter:—

Sir,

The Committee, after leaving your house last evening, wrote to the church of Cummington, Worthington, and Peru, for their pastors and delegates to meet in Council at Jared Hawks', on the 15th instant.

OLIVER TAYLOR.

To REV. SAMUEL WHITMAN.

The Committee did not make a second attempt for a mutual Council, but concluded to call an ex parte one immediately, for the purpose of dissolving the relation between pastor and church, &c. Accordingly on the 15th of July, 1818, the pastors and delegates from the churches just mentioned, were present at the house of Mr. Jared Hawks. The Council ex parte being opened, papers were presented by the committee, to prepare the way for them to effect the business for which they were called. Nothing new had taken place;—nothing, therefore, was found this side the Result of the May Council, to which they could have recourse. What then, it will be asked, could they do? Why this they could do, (as they, no doubt, did not mean to be governed by the re-

sult of the Council of May,) they could take the liberty of going behind the record of that Council, as the committee had done, both in bringing forward Cushman's draught, which charged me with heresy, of which the Council had cleared me, as well as in the very calling of them. And, therefore, it being asked me by one of the Council, whether there was any prospect of a reconciliation? I answered in the negative; because that was required of me which I could not do, namely, subscribe to Cushman's draught. They presented also a paper with certain names annexed, which to me was very offensive. The subscribers, no doubt, meant by this paper to express their feelings towards me in my ministerial capacity. It is as follows:—

*Goshen, July* 15, 1818.

We, the undersigners, members of the church of Christ in this place, being convinced, according to our understanding of the word of God, that it is perfectly inconsistent for us, as circumstances are, to receive the ordinances of Christ under the administration of our pastor; feel it our duty plainly to state, that we cannot unite with him in receiving or partaking of the Christian ordinances.

*Calvin Cushman,*
*Greenwood Brown,*
*Reuben Kingman,*
*Isaac Kingman,*
*John Smith, Jr.*
*Gershom Cathcart,*
*Elias White,*
*Oliver Taylor,*
*Jonathan Lyman,*
*Asahel Billings,*
*Elias Lyon.*

There being no prospect of reconciliation, the Committee requiring that of me which was unreasonable; and the Council, as well as the Committee, not fearing to go behind the Record of the May Council, thought it, doubtless, to be their duty to make a declaration, I think, in the following words: The pastoral relation between the Rev. Samuel Whitman and his church is dissolved. The result of this Council, I never saw. And there is no record of it in the church book.

More than three months after my dismission, viz. on the 26th October, 1818, the question was put in church meeting by the moderator to the brethren separately; whether or not they approved of Cushman's draught? The majority of them considered it to con-

tain nothing more than what was necessary for a reconciliation between pastor and church, minister and people. There were six, however, of the brethren who disapproved of it.

A second question was put in the same manner, and the eleven brethren who could not receive Gospel ordinances of me their pastor, under the then existing circumstances, declared that they did not mean to exclude me from the ordinances as a *private* brother. But the declaration that they did not mean to exclude me from the ordinances as a private brother, did not satisfy my mind; because my complaint was grounded upon their viewing it "perfectly inconsistent to receive or partake of the ordinances under my administration *as pastor of the church.*"

The Sabbath save one before the sitting of the Council of July, the ordinance of the Supper was appointed, but no provision was made, no table prepared; and yet no information was given me by any member of the church, or any one else, why it was not prepared. At the lecture immediately preceding this Sabbath, there was a church meeting, at which Deacon Lyman requested of the church a dismission from his office as deacon, which was readily granted. There being at that time no other deacon, it was said there were no deacons; therefore no preparation was made for the Lord's Supper to be administered. But the Supper was administered for years after this, when the church was as destitute of deacons, as on this Sabbath when no preparation was made.

Calvin Cushman and two others of this church being appointed assistant missionaries to the Choctaw Indians; objections to two of them were sent to the Prudential Committee, on account of Cushman's draught, and the use made of it, together with a paper signed by eleven of the brethren; in consequence of which, one of them came to Goshen to see the situation of things in regard to the persons who expected to be sent as instructers to the Choctaws. Accordingly on the 10th of June, 1820, Dr. Worcester being in Goshen for this purpose, and desiring an interview with the brethren of the church, they came together on Monday, resolved themselves into a meeting, and the Doctor being chosen moderator, conversed with the brethren upon existing difficulties; after which he exhibited certain articles, to which the brethren subscribed their names. It was thought necessary that the *church as a body* should make an acknowledgment for wrong conduct, as well as Cush-

man, Smith and Bardwell, being implicated by recommending them, and by approving the draught.

At this meeting, after passing certain votes, certain things being stated by the Doctor in writing, to the brethren of the church—which were approved of by those present, and transcribed into the church book, he returned to Salem with the original draught. This being done, the aforesaid assistant missionaries were allowed to make preparations for their journey; and on the 14th of the next September, they set off with their families. As soon as the Doctor left town, I asked for the church book, to take a copy of his draught, with certain names annexed; which was denied me for fear I should publish it. Sometime after this I requested the church to instruct their scribe to furnish me with a copy; this also was denied me by a vote of the church. At a subsequent meeting, a vote was passed permitting me, or any of the church, to *take* a copy. For this reason some of them were offended, and ordered their names to be "scratched out:" they, however, repented of this, and therefore, their names are now found with the rest of the names annexed to the Doctor's draught, which draught is as follows:—

On June 12, 1820, the church in Goshen being convened at the house of Mr. Elias White resolved themselves into a meeting; and the Reverend Dr. Worcester being present was chosen moderator, and proceeded to attend to the following articles:—

### Rev. Dr. Worcester's draught.

Preamble. We, members of the church of Christ in Goshen, deeply deploring the unhappy difficulties and animosities which have long disturbed the harmony of this church and people, and earnestly desiring the restoration of peace, and the promotion of mutual kindness and Christian affection, solemnly, and in the sincerity of our hearts, make the following expression of our views and feelings:—

1. As the result of the mutual council of May, 1818, was accepted both by the Rev. Mr. Whitman and those who were opposed to him, and made by them respectively the basis of subsequent proceedings, nothing ought afterwards to have been said or done on the one side or on the other, incompatible with this result. Therefore,

2. Those of us who took part in the answer publicly made in the summer following the transactions

of said May, to the question; What do the town require of Mr. Whitman on his part in order for a reconciliation?—are fully convinced and freely acknowledge that it was not right to make such an answer; as it was incompatible with the accepted result of Council, injurious to the Rev. Mr. Whitman, and in various respects hurtful in its tendency to that holy cause to which we are professedly devoted. We confess with sorrow of heart, that in the part we took in that answer we did wrong; and we ask forgiveness of this wrong of the Rev. Mr. Whitman, and of all who have been injured or aggrieved by it.

3. This acknowledgment of wrong is not to be considered to touch the question of the truth or untruth of the things referred to in the specified answer. As those things were in the possession of the said Council of May, they ought to be left where the Council left them; and not to be made matters of question or debate, or occasions of strife or animosity, but to pass into silence, and be referred to the solemn reflections of all concerned and in view of the final judgment.*

4. As the paper respecting the communion signed by eleven of the brethren bears a meaning or an aspect different from what was intended, and injurious to the Rev. Mr. Whitman, and has been a grief to him and to others; those of us who took part in that paper most freely and fully declare our deep regret that the paper was ever written, and it is our sincere wish that it could be as if it had never been.

5. We think it right, conformably to the said result of May, that the Rev. Mr. Whitman should by us and by others be regarded and treated as a Christian and a Minister of the Gospel in regular standing.† As, however, the expediency of his officiating occasionally in this place must depend upon circumstances which may not be under our control, we devoutly

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* The foregoing is a Copy of a part of the Confession made by the Church to the Rev Mr. Whitman June, 1820, and in which the town coincided by vote Oct. 16th, 1820.

JOSEPH WHITE, *T. Clerk.*

† It appears from the following, that confession and conduct do not always agree.

At a legal meeting of the inhabitants of the town of Goshen, holden March 5th, 1821,—on Article 8th in the Selectmen's Warrant to see if the town are willing the Rev. Mr. Whitman should supply the Pulpit when not otherwise supplied?—Voted in the negative.

JOSEPH WHITE, *T. Clerk.*

hope and trust that there will be a disposition mutually cultivated and manifested to treat the matter candidly and kindly, and in no way or respect, to make it an occasion of contention, disaffection, or a hinderance to the harmony, peace and prosperity of this church and people.

*Oliver Taylor,*
*Jonathan Lyman,*
*Stephen Hosford,*
*Asahel Billings,*
*Elias White,*
*John Smith, Jr.*
*Calvin Cushman,*
*Gershom Cathcart,*
*Elias Lyon.*

About a month before Dr. Worcester came to this place, an attempt was made to modify Cushman's draught in such a manner as would satisfy me; but what they did in modifying it removed no essential property of the first composition; it was so trifling as not to be worth noticing. We find therefore the assistant missionaries, having left their names on record to an acknowledgment of wrong conduct, commenced their journey by the way of Stockbridge, September 14, 1820, which they left the next Monday, as appears from the following publication:—

STOCKBRIDGE, SEPT. 21, 1820.

*Departure of Missionary Assistants, for the Choctaw Nation.*

On Thursday of last week, Captain John Smith, Messrs. Calvin Cushman, and Elijah Bardwell, with their families, and Mr. Hooper from Saco, in the State of Maine, left Goshen, in this State, to join the Missionaries at Eliot, in the Choctaw nation of Indians. At Peru, in this county, Miss Feizell joined the company of the Missionaries to proceed with them to Eliot. At Wilksbarre, (Penn.) it is expected that Miss Thacher will join the same company. These persons go out as assistants in the missionary work. Some will be employed as agriculturalists, and others as teachers. They have devoted themselves to this service for life. They expect no other earthly compensation than a comfortable maintenance. The gentlemen above named, as we understand, have devoted their property to the American Board of Commissioners for Foreign Missions. The amount exceeds $4000. But the property is of such a kind, that money cannot be obtained for it immediately. The expense of their journey must necessarily be

great—the whole extent of it will not be much less than 1400 miles. The whole company will consist of 24 persons. It is hoped that the Christian public, in places through which this company may pass, will not forget to show them kindness, in providing for their present wants, and making donations to aid them in that part of their journey, which lies through a country, where they will find but few, if any of the true friends of Zion.

Any kindness shown them, we need not say, will be gratefully received, while at the same time it will save expense to the Christian community.—These persons have given up all, that they may go far hence to the Gentiles, where they design to spend the residue of their days, till they go down to the grave, expecting neither salaries nor wages for their services.

They reached our village on Saturday just before the sun went down, and remained here over the Sabbath. While here they received several donations in money, and all the hospitality which their situation required. On Monday morning they left this place to pursue their journey.— *Star.*

I think it will not be a departure from the path of duty, to make a few remarks in relation to the statements made in the above publication. "The above named gentlemen," says the writer, "as we understand, have devoted their property to the American Board," &c.—"The amount exceeds $4000. But the property is of such a kind, that money cannot be obtained for it immediately."

The property for which money cannot be obtained immediately, lies, in a great measure, in two mortgaged farms, which will not fetch enough to take up the mortgage; and, therefore, the mortgagee has returned from Uxbridge to Goshen, to improve them himself. Those men who went from Goshen, I have known abetate eunte; and yet no application was made to me for a recommendation of them. I hope, nevertheless, that God will make use of them for the furtherance of Zion's prosperity.

It will readily be seen from the ground we have gone over, that I could not, with any degree of consistency, accede to Cushman's draught;—wishing, however, that peace and harmony might be restored, to prepare the way for this desirable object, I thought it incumbent on me to preach on the subject;—therefore, at the lecture, preparatory to the celebration of

the Lord's Supper, May 8, 1818, I preached from these words, James v. 16.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Notwithstanding there was nothing required by the Council, on my part, in order to a reconciliation; still I thought it my duty to propose a mutual confession and forgiveness; and to pray for one another, that we might live together in love and peace:—And if there had been a mutual compliance with the proposal, we should certainly have been healed. Where the failure is to be found, or where the fault lies, I shall not undertake to determine. Of this, the reader shall be the sole judge. Let others do as they would, I was determined so to "exercise myself, as to have always a conscience void of offence toward God, and toward men."

The substance of the sermon referred to, is found on the following pages:—

When persons or societies are, through contention, in a wounded situation, it is generally the case, that each party is more or less to blame. Of this the apostle was sensible, and, therefore, exhorts as in the Text:—

"Confess your faults one to another, and pray one for another, that ye may be healed."

Parties who are or who have been in a state of contention, must not only confess their faults one to another, but they must pray one for another, that the wound occasioned by contention may be healed. When such parties can sincerely confess, and heartily pray for one another, wounds the most grievous and inveterate may be healed.

A disposition to confess a fault, implies a heart to forgive. And he, who can confess and forgive, can also pray:—Such an one can offer an acceptable prayer. He will derive consolation from the words of the apostle: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But corrupt nature, the carnal mind, is too proud to confess, and too stubborn to forgive. Let us then, "put off the old man, and put on the new, which after God is created in righteousness and true holiness."

Men wound themselves and one another by their faults. And the text teaches us how such a wound may be healed. "Confess"—But while the means of healing are neglected, the wounds are becoming deeper, and the difficulty of healing them is increased. It is important, therefore, that a wound be healed as soon as it is perceived.

If your neighbour has done wrong, and you perceive it, tell him his fault. On the other hand, if you yourself have done wrong, go immediately and confess your fault. "Leave thy gift before the altar—be reconciled to thy brother: And, in addition to these directions,—pray for one another—and the wound will be healed.

It is evident from the text,

First, That faults are wounding: and, Secondly, Confession, forgiveness, and prayer, are healing.

*First.* Faults are wounding. The person guilty wounds himself. He wounds others if it be an open fault—He wounds the cause of Christ, if he be a professor. And he, in a sense, wounds Christ himself.

Some wounds are more deep than others, and, therefore, need more powerful means. Some may be easily healed, and sometimes in private. A person who regards himself will confess his faults. The practical language of refusing to confess a fault is;—Let the wound remain unhealed—I would rather bear the wound, than own myself to blame. If he be told, it grows worse—he says, I care not for that. Let such remember, that "He who is wise, is wise for himself; but he that scorneth, he alone shall bear it."

*Secondly.* Confession and prayer are healing.

They will heal almost any and every wound—yea, no wound is too deep for mutual confession and prayer to heal.

God has promised to forgive and to cleanse from all unrighteousness those who confess.

Unrighteousness renders man filthy and impure. And there is no way to get rid of this pollution only by an honest confession.

As God is ready to forgive, so ought we to be. We ought to be godly, that is, like God.

Our prayers, in order to prevail, must be righteous prayers. Hence, "If I regard iniquity in my heart," says David, "the Lord will not hear me."

*Improvement.*

1. We see the excellency of Divine revelation. Having the Bible in our hands, we need never to be at a loss as to the way of duty, or the path of safety.—It teaches, *at all times*, to eschew evil.—And if we sin, "we have an Advocate with the Father, Jesus Christ the righteous. And if we go out of the way in the view of men,—we are here taught to confess—to forgive—and to pray.—The path of duty is plain:—But if we do not walk in it, we shall not find rest to our souls.

2. If we would escape the snare of the adversary, we must be watchful, sober, and vigilant;—because, he, "as a roaring lion, walketh about seeking whom he may devour."—Satan is a friend to no man. He wishes to destroy all men. His object is to make all men miserable in this world, and in the world to come. The devil, however, can have no power over us any further than we please him. "Resist the devil," then, "and he will flee from you." We *can* resist him, or it would not be required of us *to* resist him. If we do not obey this Divine command, Satan will take the advantage of us, and get us into his snare. And if he do not destroy us, he will not fail to wound us.

Neglect of duty, especially the duty of forgiveness, puts a weapon into the hand of Satan to vex us. This is evident from what Paul says, in a certain case, on the subject: "To whom ye forgive any thing, I forgive also; for if I forgive any thing, to whom I forgave it, for your sake forgave I it in the person of Christ, *lest Satan should get the advantage of us:* for we are not ignorant of his devices." By studying the Bible and our own hearts, we shall not be ignorant of his devices;—and in this way we shall escape the snare of the devil.

3. If we would enjoy good we must do good.—The Gospel promises no reward to those who suffer for evil doing. Suffering for righteousness' sake is a very different thing from being buffetted for our faults. "What glory is it," says the apostle, "if when ye be buffetted for your faults, ye take it patiently? But if when ye do well and suffer for it, ye take it patiently; this is acceptable with God.—And who is he that will harm you, if ye be followers of that which is good?" *In many things we all offend.* And wherein we do wrong we must repent—must tread back our steps. The penitent, God will compass with favour as with a shield.

4. The subject administers reproof, both to those who provoke, and to those who are provoked to do evil. Even Moses was provoked to do evil:—"They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips."

And, "Behold," says James, "what a great matter a little fire kindleth." With this, agrees the saying of Solomon: "The beginning of strife, is as when one letteth out water; therefore, leave off contention before it be meddled with. In all contentions among mankind, criminality is always implied. The origin of contention is always found in the depravity of the heart. *From whence come contentions? come they not hence, even of our lusts which war in our members?*

I believe, that generally speaking, in contentions among men, there is blame or fault to be found in both parties. When this is the case, they ought to confess their faults to one another, and pray for one another.—

There may be cases of difficulties between parties, and all the fault be found in one party only—then confession belongs to one party only. Confession of a fault belongs not to him who has committed none.

But, my Brethren and Friends, I wish you to take particular notice of what follows:—Although the innocent party has no fault to confess, yet he has an important duty to perform—he is bound by bonds as strong as the word of God can enforce, to forgive the penitent who confesses his fault—"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

There is sometimes a contention between a minister, and his church and people. There may be instances in which all the blame may lie upon one party. And, it is possible, that both parties may be faulty.

As to the case in this town, I know that there has been blame on the part of the minister. Whether there has been blame on the part of the church and people, I will not say—you shall be your own judges. My object is to discharge my own conscience, and, therefore, to confess my own faults. I acknowledge, that in certain instances, I have not treated some of the brethren of the church as I ought to have done. I own my fault, and ask forgiveness, as if I were now on my dying bed.

Perhaps, never any minister put greater confidence in his church than I have done, except in some few instances—and if in those instances I am faulty, I am heartily sorry,—and hope that the fault will not be laid up against me.

If we sin we have an Advocate with the Father, Jesus Christ the righteous;—so that if we confess our sins, he is faithful and just to forgive them. I think, I have settled those matters with my righteous Advocate—and I hope that my sins are blotted out. If then I do not return again to folly, I shall have peace in my own mind, and joy in God. The Result of the Council of December 17, 1817, expressed a desire, that the troubles of the Pastor, Church, and People, might be for their humiliation and growth in grace:—I think they have had that effect upon my mind;—and I hope they have had, or will have, the same good effect upon others, who were addressed in that result.

It is very important that each one should examine himself; and if he find in himself no fault, then he has none to confess;—but if this be a fact, it is no reason why those who do confess should not be forgiven: "For if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses."

The great business of life, is to be useful while we live—and prepared when we die—to have a standing in the congregation of the righteous.—I am not conscious of having used any terms improper to be used in the science of theology. It is possible, however, that I may have made use of some terms, in some sermons, not strictly proper. But let this be as it may—I can, with a good conscience, say—I have preached unto you no doctrine, but the doctrine of Jesus Christ. "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

I have not been a man pleaser—I have not prophesied unto you smooth things. Whether you would hear or forbear, it has always been my object to promote your best interest. Often have I been succeeded,—but not always. And, in some instances, wherein I thought I had success—being an instrument, as I hoped, of their conversion—behold them!

There are some, however, that, I believe, will never forget God, who has converted them, or the instrument of their conversion. Affection and kind offices

are due to the instrument, while all the praise and all the glory belong to the Lord our God.

The time is swiftly approaching in which we must all stand before the judgment seat of Christ. How important that we be found of our Judge in peace! "But the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." How important then that our character be that of the righteous—that finally, "an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—"Doers of good shall come forth to the resurrection of life."

5. Confession of faults *one to another* implies mutual confession,—as if both were to blame.—"Confess your faults one to another, says Dr. Doddridge, "for we all are too ready to stumble in the way of our duty—and pray for one another, especially when your brethren have been under any visible declension in religion,—that ye may be healed and recovered.—Let us be careful to confess,—and to forgive,—according to circumstances.

At the session of the Council of May, the sermon which I preached on the first Sabbath of July, 1816, was called for. I was then unable to find it. The adversary took an advantage from this circumstance, to have it said that it contained heresy; and that therefore I refused to have it seen. This insinuation being injurious to my character, I think it my duty to embrace this opportunity to set the matter in a true and correct point of light. By means of a man who keeps a correct record of Texts, it appears that on the first Sabbath of July, 1816, the text was in Romans ix. 19, 20, especially these words in the 20th verse:—O man, who art thou that repliest against God? The sermon was composed, in the first place, to preach at a private house, on a particular occasion;—and was preached accordingly at the house of Mr. Stephen Parsons, March 5, 1816:—And the same year, on the 28th of the same month, at the house of W. Billings, Esq. in Conway. And on the first Sabbath in July, 1816, I preached all day from the same text, in the meeting house in Goshen. And that the world may see that it contains no heresy concerning either the Father, the Son, or the Holy Ghost, the notes written previously to the delivery of it, are presented entire.

"O man, who art thou, that repliest against God?"

It has been the nature of man, ever since Adam eat of the forbidden tree, to reply against God his Maker.—The human heart is full of pride—Is not willing to be under the control of the Almighty.—It is not subject to the law of God—It is blind to the beauty there is in Jesus Christ.—Man is too proud to come to Christ, although on his coming, he might have life. This proud heart will forever reply against God.—It is as the troubled sea when it cannot rest.

God says, "Be still"—But the sinner will not obey him.—Christ says, "Take my yoke upon you" —But sinners say, "We will not have this man to reign over us."

The language of the proud heart is, that we may be justified in replying against God:—And, therefore, God has no right to find fault. Why?—Because, say you, no one hinders him from doing as he will. True—but would you not hinder him if you could? If God were about to pass by you, and convert one sitting near you, would you not hinder him if you could?—Yes. God, therefore, has a *right* to find fault. This is a great fault—great enough to shut you out of heaven, and bear you down to hell.—God will give you an heart to reply no more, or not, just as he pleases.

As soon as you cease to reply, you will be happy —God will be your God—He will save you.

To submit to God is reasonable; and, for a good mind, or the new heart, it is easy.

How shall I get the new heart?—God gives it to whom he will. For—"it is not of him that willeth," &c.

*Improvement.*

1. No one can be saved, unless he ceases to reply against God. Replying against God merits damnation. For a common soldier to reply against a general of an army, would be considered a crime. What then shall we think of a sinner's replying against his Maker?—God says to sinners: "Come now, let us reason together"—and, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

2. We see that the heart of man does not agree with his reason: For reason says, that we ought not to reply against God. The heart hates God.

3. None will be saved but those whom it pleases God to save. God is a Sovereign—for, "he hath mercy on whom he will."

4. It is dreadful for a sinner to feel himself in the hands of God, while he hates to be there.

Now I ask the candid reader, whether he finds any thing in this sermon, which looks like denying the Divinity of Christ, or the personality of the Holy Ghost?—"Wherefore as the Holy Ghost saith, To day, if ye will hear his voice, harden not your hearts." This text or passage of Scripture proves that the Holy Ghost is a person. And the apostle, speaking of the sacrifice of Christ, says: "By one offering he hath perfected for ever them that are sanctified; whereof the Holy Ghost is a witness to us." —Now if the Holy Ghost were not a person, how could he be a witness?—See also Acts xiii. 2. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." This proves that the Holy Ghost is a person; otherwise how could he say—Separate me those two persons for the work whereunto I have called them? The Holy Ghost saith—"*I* have called them"—So the Holy Ghost sent them into Seleucia—"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."—Paul says in another place: "The Spirit also helpeth our infirmities."* The Spirit then is a person.

God is a Spirit, and the Spirit is God. There is one, and but one, infinite and eternal Spirit. There is no difference between God and the Holy Spirit. When, therefore, the love of God is shed abroad in the heart of man by the Holy Ghost, it means the same as the law of God written upon the heart, by the finger of God.

Before I close this part of the history, it may not be amiss to remark upon an *error* in the result of May Council; which, it is hoped, may be of use to some future Council.

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* The Spirit here means the Holy Spirit, and wherever we find Holy Ghost in the Bible, it ought to have been translated Holy Spirit, for in any such place the Greek word for Spirit is πνευμα.

Agreeably to the advice of a Council ex parte, called in March, 1818, application was made to me to join in calling a mutual Council; which I consented to do on the sole condition, that if they advised to a dismission, they should be a Court or arbitration, to say what the Society should give me as a compensation. This being the case, it belonged to the Council to hear the parties, and then to advise to a dismission, or the contrary. Unless they advised to a dissolution of the union between minister and people, *they had nothing to do with the question concerning compensation.* Had they advised to a dismission, I ought to have known it before they sat as arbitrators, that I, with my Advocate, might appear before them to offer my plea for what as compensation would be proper and just. But instead of advising to a dismission, they advised to a reconciliation; but, add, that if this hope should not be realized, they then advise to call a Council, &c. and say, in case of a dismission, Mr. Whitman shall receive the sum of five hundred dollars as a compensation from the town. In doing this, the Council quitted the only ground which they had a right to occupy. For there was no propriety in coming before the Council with a plea for an ample and just compensation, unless it were previously known that they advised to a dismission: And unless they advised to a dismission, they had no authority to say any thing about compensation: they acted, therefore, without authority, and did what they had no right to do. And though I had pledged myself to abide the advice of Council as to what they should judge proper on my part in order to a reconciliation; yet they say nothing. And as it was not agreed upon by the parties that the Council should be an arbitration to decide the question respecting compensation, saving on the supposition, that the Council should advise to a dismission:—Why then did they leave the ground agreed upon by the parties, to decide questions which were not submitted to them? The Council cleared me of every thing laid to my charge; there was, nevertheless, a plan suggested in the Result to the Opposition, by means of which they effected their purpose. Reflecting upon it, excited in my mind those words in the margin.*

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* Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

I come now to that part of the History which relates to the settling of another minister.

After the dismission of one minister, it was an object with the people to settle another. They obtained a preacher:—he was a good man, and a good preacher. The Minority agreed not to act against him, on condition the Opposition would pay the whole of the five hundred dollars;—which they consented to do. But after all, they could not agree to settle this gentleman, because he would not consent to be their minister, under circumstances incompatible with the result of the May Council; and to render his settlement compatible with this result, he thought it was necessary that the people should do something, which they, not being willing to do, turned against him.* A number of candidates were employed; but none of them possessed a spirit so perfectly in harmony with their spirit as the one whom they settled.

To him I applied to use his influence that something be done, to render his settling among them compatible with the confession which the church in general had made, which may be seen in the draught written by Dr. Worcester, and transcribed in the church book. But perceiving no desire on the part of the brethren to have any thing done, he had no encouragement to call them together. I told him how matters had been conducted; how they had neglected to make provision for the Lord's Supper, according to appointment, and without giving me any reason for this neglect: I therefore told him, that it appeared to me improper for the ordinance to be administered by him, or any one else, until they had given a reason satisfactory to the Christian public, for refusing to have it administered when I was their pastor. He was not disposed however to do any thing, and, therefore, nothing was done.†—Still he administered the ordinance, with which, no doubt, the church in general were well pleased.

When the church met to give him a call, I was present, and requested the brethren to hear me speak

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* This report was current at the time.

† The following note will not be amiss, as it indicates a spirit similar to the foregoing:—

The church were requested to join with me in calling a Council to give their opinion concerning their treatment of me, in the steps taken to bring about my dismission, after I was justified by a mutual Council. This communication being made to the church, the return is expressed in the following vote:—

"Voted to pass over said communication without further notice."

Goshen, Oct. 4, 1823. Properly attested.

on the subject, but was denied. My object was, had I been permitted to address them, to advise them to suspend the call, which they were about to make, till they should do that which would render their present procedure compatible with the result of the Council of May, 1818; and Dr. Worcester's draught, to which a number of them had subscribed, June, 1820. Not being allowed to address the church at that time, I requested liberty of addressing the installation council when they should be in session. In answer to this request, I received the following:—

*Goshen, Sept.* 18, 1821.

Rev. Samuel Whitman, Sir,

The church having attended to your communication of statements, in which you request the liberty of addressing the council soon to be convened in this town, on the subject of your dismission:—the church agreed that they had no objection to your laying the matter before the council.

Oliver Taylor, *Moderator.*

The Council assembled Sept. 26, 1821. I, being present, informed them, that I had liberty from the church to address them; and the question of permission to address them being considered by the Council, they agreed that I might.

The subject of address was on the question whether I were fairly and honourably dismissed? meaning by this, to make it a question with the Council, whether it were consistent for them to proceed to the installation without my consent.

The address in substance is as follows:—It was introduced with this text, Matt. vii. 12. "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." I meant that the Council in their present procedure in the business before them, should be governed by the above passage of scripture.

The language of God in every providence, this in particular, is, "Be still, and know that I am God." I hope that the Council will not think that I am dissatisfied with the government of God.—It never appeared more consistent and beautiful.—"If he slay me I will trust in him."—There are mysteries, however, in the providence of God. None can by searching find him out.—Still when clouds and darkness

are round about him, justice and judgment are the habitation of his throne. Witness the case of Job and Joseph, &c. What God doth is well done. And he will give a crown of life to them that love him and trust in him. There is, nevertheless, one thing unaccountable, one thing which I should never have believed on its being told me, which I now perceive to be true—that *some* of those who profess to be converted under my ministry, and particularly by means of my preaching, are now my enemies.—To return—

In addressing you on the subject of my dismission, my object is to make it appear that it was unfair, and unbecoming a church of Christ. They had time enough, if it had been possible to prove such things against me, as would have furnished them with something to ground an argument upon, which would have been a sufficient reason for my dismission.—In reasoning on the subject I mean not to go behind the record of the Council of May. Now, that Council found me guilty of no crime; they charged me with nothing heretical; they could not, therefore, at that time advise to a dismission. But if my future conduct, or preaching, should be such as would afford a sufficient reason for my dismission, they advise that a Council be called for that purpose. It is evident that they did not advise that such a Council be called, unless there should be a reason for it, arising from something future in my moral character, sentiment, or preaching. For, say they, We cannot persuade ourselves to advise to a dismission at present.—But why not? They give their reasons—in short, because, at present, they say, Mr. Whitman is sound in the faith, "and worthy to be looked to for religious instruction." It is most evident, then, that something of a later date must take place to justify a Council's being called to dissolve the relation between minister and people, &c. But as nothing since has occurred which is offered as a reason for calling such a Council; it evidently follows, that in calling said Council, they went behind that record, and, therefore, acted incompatibly with that result, and with their own confession, as appears from their signing Dr. Worcester's draught. What they required me to accede to in order to a reconciliation, was prior to the session of the Council of May; but what had taken place previous to the session of that Council, was not considered as a reason why a dismission should be effected;—there was, therefore, no propriety in calling the Council of July; and therefore, though they considered themselves as an organ of the Coun-

cil of May; yet their conduct was entirely incompatible with their result. Consequently the Council of July stood upon nothing; and the doings of it was a baseless fabric.

The church knew if their purpose against me was effected, it would not be compatible with the Council of May; and, therefore, when the question was put in church meeting whether they would accept of that result, not one of the opposition voted in favour of it.

When I was requested to join in calling a Council to effect a separation, I consented, on conditions it could be done consistently with the result of the Council of May, that is, without going behind that record. To this condition they would not consent.* They called therefore a Council ex parte, who, without reference to any thing subsequent to the record aforesaid, declared the relation dissolved. The spirit of this Council was in perfect harmony with the spirit of the committee who called them; and therefore they had no hesitation in using the liberty, which, by the Council of May, was not allowed them.

Nothing of immorality or heresy was proved against Mr. Whitman—why then, it is asked, was he dismissed? Let the result of the ex parte speak. It has no tongue—it cannot speak—it died before it was born.—For what then was Goshen minister dismissed from the people among whom he had laboured more than thirty years with approbation and success? Report says, for heresy. And where is this found?—prior, or subsequent to the Council of May? Not prior—for that Council removes all suspicion of heresy; not subsequent, for the Council ex parte of July state no heresy, no immorality, or any thing else. They came together and declared the relation dissolved. But why?—I have no knowledge that the result was ever seen.

Here I greatly need the interposition of all the friends of the truth.

I have preached the Gospel more than forty ye and with as much success and approbation, perhaps, as ministers in general.

Shall I now then, in old age, be excluded from the desk, and deprived of a living? I believe that should all men forsake me for the present, I shall, finally, be "delivered out of the mouth of the lion."

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* We, the subscribers, certify that we heard Mr. Whitman make the above statement to the committee of the town and church, this tenth day of July, 1818. *Thomas Brown, Silas Burgess, John C. Lyman.*

To bring about a dismission, both the people and the Council of July went behind the record of the Council by whom I was tried; for neither of them referred to any thing after it.

I go on to show that my dismission was brought about in an unchristian manner. This is evident from a confession made by the church at a meeting when Dr. Worcester was moderator.

In a former church meeting some of the brethren said they would not accept of the result of the Council of May; but in Dr. Worcester's draught, the same persons say that they had accepted of it, and confess that they had done wrong in violating it.

Notwithstanding the result of that Council—notwithstanding their confession as expressed in Dr. Worcester's draught—and, notwithstanding nearly half of the people were in my favour—still the opposition justify themselves in all their proceedings to the present moment.

Please, Gentlemen, call for the record of my dismission, that you may see the fact and the reason why.

All that they could learn, was, the scribe of the Council of July being present, told them that they acted as the organ of the Council of May. But it must be noticed and remembered, that the Council of July were *not* an organ of the Council of May, in the service they performed *behind the record* of that council:—They therefore acted without authority. And this Council was called upon principles which neither the Christian public nor the world can approve.

A heretic ought not to be rejected till after a first and second admonition. And the public ought to know the reason why any one is rejected, that they may judge for themselves; because a person may be guilty of heresy in the view of one, while he is orthodox in the opinion of another. With this agrees the declaration of the Apostle Paul, who, on trial before Felix, was charged by Tertullus and the Jews with heresy which they could not prove: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the law and in the prophets."

The religion of Jesus is placable; "easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." But some with whom I have to do are implacable. I was determined, however, on my part, to be placable. This will appear to the reader, from my sermon * on James v. 16; which was preached six days only after I was tried and acquitted. But the opposition manifested no disposition to forgive me any of my faults. But let it be remembered by all, that if we forgive not, neither will our Father who is in heaven forgive us our trespasses. The Sabbath after the above mentioned sermon was preached, the Lord's Supper was administered; and I then thought peace and harmony had taken place, and that all unpleasant feelings were done away. I was told, however, afterwards, by a certain member of the church, that it was in the mouth of every one, that the ordinance ought not to have been administered. It appeared, therefore, that their unpleasant feelings remained, for, in about two months after this, there was another appointment for the administration of the ordinance, but no provision was made—no table prepared—and why it was so, I have never yet been informed.

I shall conclude with an address to the public, condensing the arguments in support of the proposition, that my dismission was illegal and unbecoming a Christian people. That I am not fairly dismissed is evident from the following reasons:—

1. The people called a Council with a view to bring about a dismission, thinking that they should be able to prove certain things against me, which would furnish a sufficient reason for them to advise to a dismission. But in the opinion of this body they were unable to prove any thing; they could not, therefore, at that time, advise to a dismission. This being the case, a town meeting was called to see what could be done to bring about a reconciliation. In order to this the people required me to subscribe to Cushman's draught, which, they themselves being judges, was unreasonable, and according to Dr. Worcester, incompatible with the record of that Council.

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* This sermon was exhibited to the Council, who were called for the installation of the present pastor.

2. This requirement being unreasonable, and incompatible with the record of that Council, makes it evident that the dismission was not legal.

3. I consented to take a dismission, if it should be deemed compatible with the Council of May, in the judgment of a mutual Council. But when the Committee met for the purpose of calling such a Council, they refused me a voice in it, because I would not consent to a dismission, unless it could be done consistently with the result of the May Council. Therefore the dismissing Council was a Council ex parte, and took that liberty to which they had no right.

4. If terms of reconciliation compatible with the Council of May, had been proposed, I would have subscribed to them, and this would have superseded the calling of another Council. The doings, therefore, of the Council of July were illegal and improper.

5. Cushman's draught being incompatible with the Council of May; and the church and people acknowledging they did wrong in requiring me to subscribe to it—puts every thing back to the date of that Council, namely, May 2, 1818. Things being thus, what do the people *now* require of me in order to a reconciliation? If I will not accede to what is perfectly reasonable, I ought to be given up. But if, on the other hand, I am ready to accede to any thing that is reasonable, and compatible with the record of that Council; then the church and people ought to give up their opposition. But if they choose to retain their unpleasant feelings, and refuse to give up their spirit of opposition; then, "Father, forgive them: for they" *consider* "not what they do."

Immediately after the Council had installed the present pastor, I was presented with the following:—

We, the subscribers, having heard the results of the Councils which issued in the dismission of Rev. Samuel Whitman from his pastoral relation to the church and people of Goshen, are able to state, that in these results, nothing appears to implicate his Christian and ministerial character; that we can therefore cordially extend to him our friendship, respect, and fellowship;

and hope, that he may be yet employed as an able instrument in building up the kingdom of God, through the preaching of the cross.

*James Briggs,*
*Moses Hallock,*
*Isaiah Waters,*
*James Taylor,*
*John Woodbridge,*
*Theophilus Packard,*
*Israel Russel,*
*Enos Smith,*
*Thomas Shepard,*
*Henry Lord,*
*Silvanus Hubbard,*
*Spencer Phelps,*
*Abel Packard.*

A majority of the reverend ministers of the December Council were one half of the installation Council: *there* they sound an alarm as if the people were in danger of suffering through my heresy: but *here* they can state that my character is not impeached, and add; "that we can, therefore, cordially extend to him our friendship, respect, and fellowship," &c. Hence, man is mutable; and repentance is a beautiful trait in any moral character.

# APPENDIX;

THE object of which, is, to illustrate certain things in the foregoing History, by answering the question; Who is Jesus Christ?

To this question there has been a variety of answers. But whatever answer is given to the question, it ought to be compatible *with the unity of God.* In this sentiment all are professedly agreed. Whether Christ is this one God, or some other Being, is sometimes made a question. Some say that Christ is the eternal God. And all the arguments used by Trinitarian Writers which I have ever seen, are the same to prove who Christ is, as to prove the being and perfections of the one God.—The Being of God, however, can be proved by the things that are created and made, even his eternal power and Divinity (Godhead.) But who Christ is, or whether there be a Christ, is known only from the light of Divine Revelation,—not from the things that are made. We can contemplate our own frame and intelligence, and infer there must be a God, a Being of infinite intelligence. But this mode of reasoning does not help us to answer the question,—who Jesus Christ is? Both creation and revelation teach the Unity of God. But we cannot prove, *a priori*, or *a posteriori*, who Christ is. To learn then who Christ is, we must search the Scriptures:—These are they which testify of Christ. The one God is the Creator of all things—He said to Cyrus; "I am JEHOVAH, and there is none else;—there is no god else beside me."—The Hebrew for God with a small g, is plural—literally, There is no gods besides JEHOVAH.

Some lay great weight upon the plurality of the Hebrew word for God. But this is a mere idiom of the Hebrew language. Evidence of this will appear by comparing certain passages of Scripture:—

In Psalm l. 22, the word for God is in the singular number. Now consider this, ye that forget God.—But in the next verse,—To him that ordereth his conversation aright, will I show the salvation of God—the word is plural. See also Psalm ix. 17. The wicked shalt be turned into hell, and all the nations that forget God—here also the word is plural. But in Psalm xliii. 2. Thou art the God of my strength—the word for God is in the singular number. In Isaiah xlvi. 9, God is used twice—once in the singular, and once in the plural.

Although we are so plainly taught in the Bible who Christ is, yet the Christian world, from an early period, have thought differently concerning him. "Even those who heard his doctrines, and saw his miracles, were very much divided in their opinions of such an extraordinary Personage." It seems, however, there is no necessity for this great diversity of sentiment. What say the Scriptures? How readest thou? In them Christ is designated by a variety of terms and names. But the names by which he is expressed in the New Testament, are, principally, the Son of man, and the Son of God.

It is evident, however, that the phrase, the Son of man, and the Son of God, express the same idea—that is, the Son of man, and the Son of God, is, identically, the same person. Hence it is said, "The Son of man came to seek and to save that which was lost—and the Son of man gave himself a ransom for many:"—And he is moreover the Son of God.—The high priest said to Christ when on trial before the Jewish Supreme Judiciary: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said." This makes it evident, that Christ owned himself to be the Son of God. And what follows in the same verse makes it evident, that he owned himself to be the Son of man:—"Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

He, who is sometimes styled the Son of man, and sometimes the Son of God, is evidently the same person. It is said, that the dead shall hear the voice of the *Son of God*—It is also said, that the *Son of man* shall raise the dead. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the *Son of man*."

Some think that the Son of man—expresses the humanity of Christ, and the Son of God—his Divinity. But whether he be called the Son of man or the Son of God, he is the same Person or Being, and equally Divine. And whether he called himself the Son of man, or the Son of God, he was considered by the Jews as guilty of blasphemy. His saying, therefore, "Ye shall see the Son of man," meaning himself, "sitting on the right hand of power, and coming in the clouds of heaven"—in the view of the Jews, amounted to blasphemy. The crucified Jesus professed to be the Son of God. He said expressly, "I am the Son of God."—The centurion also, and they that were with him watching Jesus, when they saw the earthquake, and those things which were done—"feared greatly, saying, Truly this was the Son of God."

Some late authors consider Christ as the Son of God only as it respects his humanity. His human nature, they say, was formed by the power of God in the womb of the virgin Mary—and that holy thing, *only*, which was born of her, is the Son of God. There is, therefore, no Divinity attached to the Son only what is found in his Father: consequently the Divinity of the Son is his Father. He, as a Son, has no Divinity; but his human nature united to his Father makes him a Divine Person.

I believe Christ to be a Divine Person, and that his Divinity consists in his being the Son of God. In him dwelt all the fulness of the Godhead bodily—that is, the fulness of Divinity.* He said to Philip; "The words which I speak unto you, I speak not of myself: but *the Father, that dwelleth in me.*"—The Son is not the Father, but "the only begotten" of the Father, "full of grace and truth."

As the Divinity of Christ consists in his being the Son of God, it follows that to deny his Divinity, "is virtually to impeach his moral character," for he said, "I am the Son of God." He "calls God his Father," says a certain Author, "more than fifty times in the four Evangelists." And "though he was blamed, and even charged with blasphemy," for saying that he was the Son of God, "yet he never denied that he was a divine person, nor that he had professed to be so." Christ said to the Jews: "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest. because I said, I am the Son of God?"—He did not say, I am the Father,—but, "I am in the Father, and the Father in me."

A certain Author observes: "The Bible so plainly represents Christ to be a divine person, that none would hesitate to believe his divinity, if they could only comprehend the mystery of his being God and man in two natures, and yet but one person." To this I reply: In order to believe in the Divinity of Christ, it is not necessary to comprehend the mystery of the union of the two natures of Christ. His Divinity, surely, does not consist in the union of these natures. If he were not a Divine Person before the union of the two natures—*this* would not make him a divine Person. This union, therefore, was not from the beginning; but Christ was a Divine Person from the beginning. He is Divine, therefore, independently of his being the offspring of David—for he is not only the offspring but the root of David—being the Son of God by eternal generation. We learn the Divinity and eternity of the Son of God, as well as his humanity, from Isaiah ix. 6. See Bishop Lowth's translation. "For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder; and his name shall be

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* The Greek word for Godhead means Divinity, and wherever the word is used, it ought to have been translated *Divinity.*

called Wonderful Counsellor, the mighty God, the Father of everlasting age, the Prince of peace."—The child born, &c. expresses the child Jesus being born of Mary. And—the mighty God, the Father of everlasting age, expresses the Divinity of Christ being the Son of God, by eternal generation. How could Christ be *named* the mighty God, the Father of everlasting age, and not be the Son of God by eternal generation? If Christ be not the Son of God by eternal generation, how can he be the Father of everlasting age? Hence, Christ is a Father, but not the Father of the Son of God. Christ is the Father of the church, being chosen in him before the world was.

Christ never proclaimed his Divinity in any stronger terms, than by saying he was the Son of God. For this, his enemies charged him with blasphemy, and pronounced him guilty of death—because by this, they say, he made himself God.

Again, "Christ could assert his divinity," says a late Author, "upon no other ground than that of his being God and man in two distinct natures and one person." "A personal union between his divine and human nature would properly constitute him *a divine person*."* I ask—Was not Christ a divine Person before his union with human nature? Was a union between his two natures essential to his Divinity? Could not Divinity be predicated on the Word before he was made flesh? Was *being born* of a woman necessary to constitute Divinity? Furthermore, it is said, that "Trinitarians conceive Christ to be a proper man mysteriously united with the second Person in the Godhead." I ask—Is not Christ himself the second Person in the Godhead?—and if so, where is the consistency in saying, that he is a man united with the second Person in the Godhead? Is not this the same as to say that Christ is a man united with Christ?

Christ being the Son of God, whom the Father sent into the world for salvation to the ends of the earth, cannot be God himself—God and the Son of God cannot be identically the same.

In reasoning on the subject, Dr. Dwight remarks: "The Person sending, therefore, is JEHOVAH; the Person sent is also JEHOVAH." Vol. 2 page 65. He cannot mean, I conclude, by this, to deny the Unity of God. There are, however, two JEHOVAHS—that is, He who sent his Son into the world, is JEHOVAH—and Messiah, God's Christ, is sometimes styled JEHOVAH. When the question is asked in the xxiv. Psalm, 8th verse, Who is the King of glory?—the answer is, The Lord—and in the Hebrew the word is JEHOVAH. This Person, no doubt, is the Messiah, the Son of God. And therefore, one JEHOVAH is the Father of the other JEHOVAH.

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* N. Emmons, D. D.

As an illustration of this, see the comment of Bishop Horne, on Psalm xxiv. 7—10 "*Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The* Lord, *strong and mighty, the* Lord *mighty in battle.* 9, 10, the chorus is repeated.

We must now form to ourselves an idea of the Lord of glory after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence he took possession of that figurative and temporary structure, which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah in the day of his power, demand, that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." On hearing this voice of Jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a MAN claiming a right of entrance into their happy regions, ask, from within, like the Levites in the temple, "Who is this King of glory?" To which question the attendant angels answer, in a strain of joy and triumph—and let the church of the Redeemed answer with them—"The LORD strong and mighty, the LORD mighty in battle;" the LORD JESUS, victorious over sin, death, and hell. Therefore, we say, and with holy transport we repeat it; "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And if any ask, "Who is the King of glory?" To heaven and earth we proclaim aloud—"The LORD of hosts," all conquering MESSIAH, head over every creature, the leader of the armies of JEHOVAH, "He is the King of glory." Even so, Glory be to thee, O Lord most High! Amen. Hallelujah.

Although the Father and the Son may, sometimes, be expressed by the same term, yet it is evident they are distinctly two, and not *Identically One.* If this were not the case, there would be no meaning in the pronouns, *I* and *me*—when Christ said to his Father as in the xl. Psalm, and Hebrews, x, 5,—"Lo *I* come, and adds—"a body hast thou prepared *me.*" That Christ distinguishes himself from his Father is further evident from his prayer:—"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—The Son also calls his Father the only true God—and himself—Jesus Christ. "This is life eternal"—to "know thee the only true God, and Jesus Christ whom thou hast sent."

Christ is called God, because he is the Son of God. "Without controversy," says Paul, "great is the mystery of godliness: God was manifest," &c.—See 1 Timothy iii. 16. These things will apply only to Christ.—Paul says in another place—"Feed the church of God, which he has purchased with his own blood. God here must mean Christ;—for no one else has shed his blood to purchase the church—And the church is always called the church of God—The redemption of the church is imputed wholly to the precious blood of Christ;—because the virtue of his blood originates in his Divinity;—and for this reason he is said to be "over all, God blessed for ever. Amen." There is no evidence that Christ ever gave himself a higher title than that he was the Son of God. He never said, I am God, but he always said; "I am the Son of God."

The Sonship of Christ is expressive of Divinity; God himself, therefore, calls his Son, God—and says, "Let all the angels of God worship him."—He "maketh his angels spirits, and his ministers a flame of fire—But unto the Son he saith, Thy throne, O God, is for ever and ever—I will be to him a Father, and he shall be to me a Son." The Apostle proclaims the Divinity of the Son of God, by calling him the true God, and eternal life. 1 John v. 20.

Jehovah calls his Son God—not because his Son is himself—not because they perfectly resemble each other in moral character—but because he is in *nature perfectly like* himself—"being the brightness of his glory, and express image of his person [substance.]". God never addressed any one by the personal term, "*Thou* or *He*, and at the same time meant himself." Should God say to Christ, "Thou art my Son, this day have I begotten thee;"—He could not mean himself. Therefore, when any one asserts, that "God can use the personal pronouns, *I*, *thou*, and *he*, and yet mean himself only;"—it is to me unintelligible—at least, I do not find it in the Bible.

The very idea of Christ's being the Mediator between God and men, proves that he cannot be the very God between whom and men he is Mediator. If God formed a personal union between himself and human nature, in order to his being a Mediator, then between whom did he mediate?—It was the Son, therefore, whom God sent into the world, who was united to that holy thing born of Mary, who is Mediator—That is, Christ is the Mediator between his Father and men.

Furthermore, that inspiration distinguishes between Jehovah God, and Messiah the Son of God, appears from the general tenor of Scripture—especially from certain passages in the cx. Psalm:—*The* Lord *said unto my* Lord, *sit thou at my right hand, until I make thine enemies thy footstool.* For *Lord* in this verse,

the Hebrew, in the first instance, is JEHOVAH; but in the next—it is a different word. It is not true, therefore, that JEHOVAH said to JEHOVAH—but JEHOVAH said to Messiah, David's Lord,* sit at my right hand—that is, at JEHOVAH's right hand—till he make the enemies of David's Lord, his footstool. "These words," says the Bishop, "were addressed by the Father to the Son, by JEHOVAH to Messiah, whom David in spirit styles אדני my Lord; one who should come after him, according to the flesh—To this person it was said by the Father, Sit thou at my right hand, &c.—in other words, Seeing, O my Son, Messiah, thou hast glorified me on the earth, and finished the work which I gave thee to do, the great work of man's redemption; take now the throne prepared for thee from the foundation of the world; behold all power is given unto thee; enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted himself to thee, and sin and death shall have felt thy all conquering arm."—See also the Bishop's commentary on verse 5:—

"*The Lord upon thy right hand shall strike through kings in the day of his wrath.*"—

"This is a description of the vengeance which King Messiah should take on his impenitent adversaries. By "The LORD," "or my LORD upon thy right hand," אדני &c. the same person must undoubtedly be understood, who is mentioned in the first verse under the same title, אדני as "sitting at the right hand of Jehovah." And the Psalmist, who has hitherto addressed himself to Messiah, or the Son, must be supposed now to make a sudden apostrophe to JEHOVAH or the Father; as if he had said, "This my Lord Messiah, who sitteth at thy right hand, O JEHOVAH, shall smite through kings in the day of his wrath."

Some writers say that Christ is the eternal God—They insist, at the same time, that he, as the SON of God, is a man only, a mere creature. Is this, can we suppose, the idea that Christ had of himself, when he said to Joseph and Mary; "Wist ye not that I must be about my Father's business?" If the Divine nature of Christ, as they say, is the Father, then being about his Father's business would be the same, as for his human nature to be about the business of his Divine nature. But this is not the language of the Bible. They say, that "God is one being in three persons"—That *Christ* is one of these three—but that the *Son* of God is not one of these three:—because, say they, there was a Triune God, before ever there was such a person as the *Son* of God. Speaking of the Trinity, they say, "It is very immaterial whether we use the name person, or

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* The woman of Tekoah, 2 Samuel xiv. 9, 15, 17, &c. addresses king David by the same term, namely, אדני, as David uses Psalm cx. 1. for Christ the Son of David according to the flesh.

any other name." Instead of person then we will use the name God; and then it will read thus: There are three Gods in the Godhead, and these three Gods are one God. I never saw it asserted in any author, that there are three Gods, each of whom is infinitely perfect—But I have seen this in a late Author:—"The admission of three infinitely perfect Beings does not at all imply the existence of more Gods than one." The God of the Bible is an infinitely perfect Being. (Isaiah xlvi. 9.) Now, if there be two other infinitely perfect Beings; would there not be three Gods? Does any thing more belong to the God of the Bible, than infinite perfection?

All Christian people are agreed, that there is but one God, and that this God is an infinitely perfect Being. The Christian world, are, therefore, in a very important sense, Unitarians. On the other hand, it is agreed, that there are three abundantly spoken of in the word of God, as operating in the world, and on the hearts of men—and that these three, are, in a very important sense, ONE—ONE in object and design in all Divine operations—in creation, redemption, and salvation. Both Unitarians and Trinitarians are agreed in worshipping this infinitely perfect Being—who is the ONE, the only living and true GOD. And the only real difference between them is—the one worship the infinitely perfect Being, under the name of the Father—and the other, under the name, Christ. Trinitarians view and consider Christ as Jehovah, the supreme God—and as such worship him. Unitarians say the Father is Jehovah, the supreme God—and him they worship. Both are agreed that the Father is the supreme God—why then can they not agree in worshipping the Father? The Scriptures teach that we must come to the Father through Jesus Christ,* the Son of the Father.

"Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." Amen.

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* 1 Cor. v. 6. John xiv. 6.

## *Errata.*

Page 37, 14 lines from top, after Mr. Whitman, read, *and the*
Middle of page 57, after concerned, read, *before God*,
Note, page 67, for *any* read *every*
Page 72, 11 lines from top, for *conditions* read *condition*.

(Nov., 1887, 20,000)

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